NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME VIII.—NO. 23. NEW-YORK, THURSDAY, NOVEMBER 4, 1847. WHOLE NUMBER 387.

PUBLISHED WEEKLY,
BY THE
AMERICAN A. S. SOCIETY.
At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—One Dollar per annum: Strictly in advance in all cases.

H. M. HENRY, PRINTER.

"The Peculiar Institution."

From the New York Herald.

ST. LOUIS, October, 1847.

A fortnight ago I gave you the details of the trial of Cornelia, a female slave, indicted by the grand jury of this county, for the murder of Sarah, a coloured child, also a slave, the property of Mrs. Cordell. A *nolle prosequi*, it will be recollected, was entered in the case of the defendant, and she remanded to prison. On Friday last, Mrs. Ann Tanner, also indicted for murder in the case, being the mistress for the time, of the two slaves, and, as was alleged, a participator, if not the principal in the commission of the atrocity, was placed upon trial. For the State, Mr. Hall appeared as counsel, and for the defence, Messrs. Polk and Gantt.

The prisoner was assisted into court, having just risen from a bed of sickness. She is apparently forty years of age, tall, and rather masculine, though on this occasion appearing much emaciated. Her countenance is of a strikingly peculiar cast, giving traces of a quick, irrascible temperament, great firmness of purpose, a will-defying control, and a want of sympathy that would readily account for the cruelties charged against her. She was attended by her husband and a female friend, who, during a trial of two days' continuance, assiduously laboured to render her situation comfortable.

Much of the evidence elicited was but a repetition of that given on the trial of Cornelia. Judge Dunnica, Ishom Finck, Mr. and Mrs. Fritter, Drs. McDowell and Stevens, Coroner Owens, and one or two others, all swore to the leading facts before enumerated. Dr. McDowell, however, was a good deal more explicit, in his description of the appearance of the child before and after death, and the effect of his testimony was most conclusive that nothing but a severe and oft-repeated beating had led to the fatal issue. Coroner Owens, in giving his testimony, made use of a very strong expression. He was asked if he thought that the condition of the corpse was such as to induce the belief that the death of the child had been produced by violence. He replied, "In my opinion, gathered from the observation of half a century, no person can live long without a certain amount of sound skin, which this child had not. She was literally a mass of putrifying matter, from the crown of her head to the soles of her feet."

I mentioned, in giving the details of the trial of Cornelia, that the court decided against the testimony of Thomas Fritter, a youth, he knew nothing about future rewards and punishments. At the trial at present in question, this lad was produced, and having given such answers as were deemed satisfactory, he was admitted to testify. The testimony of the boy was to the effect, that on one occasion he saw Mrs. Tanner severely chastise the deceased. The little girl was in the yard in front of the house; witness was in the road a few paces distant; accused struck deceased seven or eight times with a hickory stick, as thick as his thumb, and three feet long; struck her over the left shoulder and back; has frequently heard screams at the residence of the Tanners; does not know anything further in relation to the charge against prisoner.

Mrs. Dunnica and Mrs. Cordell, (mother and daughter,) testified to hiring of deceased to Mr. and Mrs. Tanner. Sarah was the property of Mrs. Cordell, left her by her father, who was the first husband of Mrs. Dunnica: Cornelia is a slave belonging to Mrs. Dunnica, or rather to the estate of her first husband; Judge Dunnica had hired her about a year ago to the Tanners; Mrs. Dunnica stated that when Sarah was hired, she, witness, exacted a promise from Mrs. Tanner, that Cornelia should not be permitted to exercise any authority over the child. Further the testimony of these ladies was not important, except as it corroborated the testimony previously given.

The testimony for the prosecution being closed, Mr. Gantt, for the defence, briefly stated the nature of the evidence that himself and colleague expected to produce. It was, in effect, that the ill-treatment received by the child, was inflicted by Cornelia, the slave, and not by the accused, and that during the greater part of the time that Sarah was in the employ of the Tanners, the accused was an invalid, and incapable of inflicting the injuries charged.

Mrs. Wirrington being sworn, testified that she lives half a mile from Mrs. Tanner's; twice visited the house while Sarah was there; Sarah, the last time she was there, had the whooping-cough; does not recollect how long this was before Sarah was sent home; while there, heard screams from the yard; Mrs. Tanner, who was ill from rheumatism, called from her sitting room to know what was the matter; some one replied, Cornelia is whipping Sarah; accused then called to Cornelia to desist; Sarah soon afterward came into the room; saw no marks of violence upon her; this was probably two weeks before Sarah was sent home; accused said, when Sarah came into the room, that she would have her sent home, only that she had the whooping-cough, and there was fear that Mrs. Dunnica's children would catch the disease; Mrs. Tanner was frequently away from home; has often heard screams in the direction of Tanner's house.

Dr. Wm. Carr Lane, sworn—Has attended Mrs. Tanner in two confinements, the last, one year ago; accused remained in bad health for some months; early in the spring gave the case up to Dr. White.

Dr. White, sworn—Has attended Mrs. Tanner at intervals for several months; is afflicted (accused) with rheumatism; was dangerously ill during June and July. Cross-examined—Saw accused but once or twice during period last named, except when he saw her in town.

Mrs. Conner, (the younger) sworn—Is a neighbour of the Tanners; was at Tanner's two weeks before Sarah was sent home; saw Cornelia whip Sarah; Mr. Tanner scolded Cornelia for doing so; while there Sarah was sent to the spring, quarter of a mile distant; not returning immediately, Mrs. Tanner told Cornelia to go after her; Cornelia remarked angrily, "If I go, I'll kill her;" Mrs. Tanner then said, "Cornelia, you need not go;" on a subsequent occasion saw Cornelia whip Sarah in front of the house; does not know whether Mrs. Tanner was, or was not at home.

Mrs. Conner, (mother-in-law of the last witness,) sworn—Was at Mrs. Tanner's on the occasion first referred to by last witness; corroborates the evidence relating thereto as given; Sarah had whooping-cough; had a fit of coughing, and fell on a small stump near kitchen door, inflicting a slight cut on the side of the head, Mrs. Tanner dressed the wound.

Mr. Conner, (son of last witness,) sworn—Has often been at Mrs. Tanner's house; knows that Mrs. Tanner has for several months been in bad health.

MISS TANNER SWORN.—Is sixteen years of age; daughter of accused; Mrs. Tanner has been in ill health for several months; afflicted with rheumatism; has frequently seen Cornelia whip deceased; does not know how often: has seen her beat her with sticks, switches, clubs, and a broom handle; saw her on one occasion break the latter named weapon in beating deceased; Mrs. Tanner had been confined to her room the greater part of the last spring and summer; occasionally rode out; deceased had a whooping cough; about two weeks before being sent home, fell, in a fit, and cut her head; witness dressed the wound; it was not severe.

Cross-examined.—Has seen Sarah tied; was tied in front of the house about a week before being sent home; tied about 11 o'clock in the forenoon, remained till dark; Mrs. Tanner ordered the child to be tied to keep her out of the way of Cornelia; Cornelia was not tied also; the tying was done by witness and Cornelia; deceased was fastened round the body with a rope attached to a swinging limb; could lie down; soon after deceased was tied, accused rode out, and did not return till dark; Sarah was not whipped, witness thinks, during absence of accused; accused has often whipped deceased moderately; this was previous to June; Cornelia has done the whipping since; on the day previous to the tying named, Sarah was tied several hours to a tree near the stable; was tied by Cornelia without the knowledge of accused; about the same period deceased staid out all of one night; had been sent to spring, and did not return; dark coming on, all the family, including the accused, went in search with torches; searched thoroughly the vicinity of spring, quarter of a mile from the house, and could not find Sarah; deceased afterwards stated she saw the searchers, but lay still in the grass; was afraid; for this Sarah was whipped; whipped by Cornelia; accused was confined to room by rheumatism, and did not whip Sarah; witness has never whipped deceased; deceased never suffered for food, except when Cornelia refused to give it to her.

Here the evidence closed, having occupied in its reception two entire days. By agreement of counsel, the case was submitted without argument, when the jury, rising, signified their readiness to render a verdict. Their names were called, one by one, when each answered to his name—not guilty.

This verdict, to those who did not watch narrowly the progress of the trial, will seem singular. Mrs. Tanner has escaped the law, but not public condemnation. There are few, if any, who believe her innocent. The difficulty, it seems, with the jury was the contradictory nature of the evidence. One of the jurors has just informed me that he entertains not a doubt of her guilt, though the evidence, in a legal point of view, was not sufficient to convict The defendant is known to be a very severe mistress having shamefully abused several servants previously. Yours, ARGUS.

Pro-Slavery.

From the Harbinger.

THE LIBERTY LEAGUE.

From the time our attention was first called to this movement, we resolved to give it the degree of consideration which it rightly assumes, in the series of transitional reforms which characterize so distinctively this age. Many of the men who compose this League, have been prominent and earnest labourers in nearly all the philanthropic reforms of the day, and some of them have been long distinguished for their learning, eloquence, intellectual acuteness, and the munificence of their public and private benefactions; and all of them who may be regarded as the representatives and leaders of this movement, are men of humane feelings and of liberal and progressive tendencies. Like multitudes of others, they have steadily ascended from the horizon-level of individual reform, until they have nearly reached the key stone of the celestial arch where all individual reforms converge to a unity: and from whence they see that Humanity is one; that a true society must co-ordinate its relations to a progressive reception of the truth, and to a harmonious development of it in the integral life of Humanity. They perceive that that simplism in reform which has been so characteristically defined as "*one ideaism*," which does not calculate conditions; which devises no plans, which does not recognize the principle of substitution in the modes of reforms; which provides no counterpoises against unfavourable contingencies; which proceeds from sentiment rather than wisdom; and which often finds its locks of strength shorn by exclusive devotion so a single end, is tentative rather than effectual, and will complete its success only in the integral unity of the principles and elements of social progress.

Our friends of the Liberty League have not only advocated the emancipation of the slaves with earnestness and sincerity of word, but they have also faithfully sought to effect it through the political ties which bind the North to the South, and through the ties of religion, which bind men of all traces in solidarity to God. They are not of that class of philanthropists who expect to mould public opinion by moralism, whilst they leave it to that capricious dame to confer the boon of freedom upon the slave in its own chosen time. Hence they have always had a plan of action more or less definite, and have watched with singular vigilance the shifting phases of reform, and with especial interest, British emancipation in the West Indies. They have seen that this experiment, though it reflect great honour upon the philanthropy of England's legislators does little credit to their sagacity. The condition of the emancipated slaves of the West Indies is to-day no compliment to the doctrine of *immediate, unconditional* emancipation. It shows that emancipation should have been not only conditional, but that the whole scheme should have been based upon the wisest system of guaranties. Why do all accounts from those Islands teem with the sufferings of the newly emancipated slaves? Why has there been a diminution of products throughout the Islands in which emancipation has transpired?

Why the recent accounts thence, that many of the negroes are soliciting the planters to restore them to their former condition of Slavery? We know that these accounts have been treated by some, as malicious representations by the enemies of emancipation, but we do not get from any quarter, statements which awaken ideas of brilliant and felicitous success in that experiment:—statements which put the beautitudes of the Emancipation Act beyond all doubt. No, there is but too sad occasion for the tidings of misery which come to us from the freed negroes of those Islands. By a retrospection of the relations of classes, at the time of emancipation, and an inspection of colonial legislation subsequent to that period, the causes of the existing sufferings of the enfranchised, will be made apparent. The Emancipation Act found the planters the only landholders, and it left the freed slaves entirely at their mercy, without homes, and without land for establishing homes. They were compelled to buy lands of the planters, and those which they purchased, were generally such as had been exhausted and abandoned to waste by the owners. Plantations that before emancipation were regarded as totally worthless, immediately after it, rose to a nominal value of thousands of pounds, and were sold as homes for the freed negroes. No fact in the history of that experiment is better known, than that of the unprecedented rise in the value of real estate. The Colonial Government immediately imposed enormous duties upon all building material and other needed commodities of importation, so that the negroes have found it impossible to sustain themselves with comfort in their new relations. Now our neighbours of the League, have watched the history of emancipation there, with palpitating breath, and have asked what has resulted to vitiate a movement which they at first regarded as a stroke of policy so grand, that it would settle the question of emancipation for the world, and draw the United States to it in the train of its brilliant career. This *unconditional* emancipation turns out to be no real amelioration of the slave's unhappy lot. He is only saved from the auction stand and the lash to become the prey of land-sharks and tariff builders; only converted from the donkey which is cudgeled and pushed along, to a still sillier one that is cheated into running out his life, in the vain idea of catching the beets which are suspended upon the pole before his nose. It is now felt that emancipation is comparatively worthless if it provide not the conditions of freedom, by guarantying homes to the emancipated, and securing them against impositions from landlordism and commercial duplicity. Are not the advocates of the League right in this view? Were the three million slaves of this country freed to-day, would there not follow the same unhappiness here? and would they seek such an emancipation did they but foresee all its results? The wisdom and beneficence of any measure in reform, always depends upon the details being well arranged, and the application of the measure itself being well-timed.

And now we should venture to suggest whether it were not well to begin the discussion of a *plan* of emancipation, one which shall be well digested in scope and details, rather than content ourselves, with mere appeals to public opinion, against the horrors of Slavery. We all know that these evils are bad enough, and demand not only mitigation but absolute extinction. But the question of method is always the most difficult in reform, and is always what determines the fate of a scheme. Slavery, like all other social vices is organic, and demands an organic reform. Declamation and moralism will not remove it.

* * * * * *

Selections.

From the Chicago American.

KIDNAPPING BY THE WHOLESALE.

THE FREE STATES INVADED BY AN ARMED BAND OF SLAVEHOLDERS.

There or four weeks since a band of kidnappers, numbering, it is supposed, about sixty, who were organized and fitted out with teams and arms, hailing from the interior counties of Kentucky, made their appearance in the northern part of Indiana and Michigan, and commenced seizing coloured men and women and children wherever they could be found. The note from the South Bend Free Press, which we copied two weeks ago, related to the exploits of these desperadoes. We gain farther information from the following letter to the Signal of Liberty:

On Friday morning last, a gang of Kentuckians, to the number of 16 (which we are informed is a part of company of 60, who left Kentucky together for the northern hunting ground,) commenced their diabolical work just before the break of day, after having divided themselves into companies of 3 or 4 each; being armed with carbines, pistols, dirks, &c. They entered simultaneously a number of dwellings, dragging the sleeping inmates from their beds, and confining them in irons. In one of them, a man in attempting to escape was knocked down, and after being much cut and mangled was secured. In another they caught a little infant, the mother making her escape.

By this time they had succeeded in securing nine individuals; but this was no sooner done than the neighbourhood, being alarmed, come to the spot and demanded that the parties should proceed to the village of Cassopolis and present their claims to their property before the proper authority. To this the Kentuckians, after many threats to use their firearms, were compelled to submit, they being by this time far out-numbered. On arriving at Cassopolis, a warrant was obtained against the Kentuckians, on the charge of assault and battery; and the property in irons was subpœned as witnesses in the case, and in default of bail was committed to jail to appear at the trial which, at the request of the Kentuckians, was deferred four days to enable them to send to Kalamazoo for counsel—they being held to bail in the sum of $3,000, which they obtained by depositing, $900 and their horses, in the hands of some of the citizens.

At this stage of the proceedings two of the friends in Cassopolis came to Niles to obtain a writ of *habeas corpus* from E. McIlvaine, Esq. The writ some additional counsel, and some friends being obtained, we repaired to Cassopolis. The writ being served, the claimants were requested to prove property. They first asked for an adjournment to enable them to send to Indiana for witnesses. The motion, after being argued by counsel, was overruled. They then called one of their number as a witness, whose, name by mistake, had been omitted in the writ; but before he had proceeded far, the question of the existence of Slavery in Kentucky being raised, the Court decided that it could not be proved by parole testimony. The witness then took his seat.

The counsel for the defence now examined sundry papers of his clients, when he informed the Court that he had no farther testimony to offer; whereupon his honour, McIlvaine, discharged the prisoners—giving his decision at the same time that he being a State officer, had no jurisdiction in the case—that no one but a United States officer could give a certificate of ownership. This decision, to the honour of the large assembly convened, was received with almost universal applause. The counsel in behalf of the defence were Messrs. Smith and Sullivan of Cassopolis, and James Brown, Esq. of Niles.

I hasten to give you this meagre sketch, so that you may put the community on their guard. Must an armed banditti march through Michigan? No, never!

Perhaps you may soon receive a more detailed statement of facts.

J. I. ALEXANDER.

From the Liberator.

WILLIAM GOODELL ON NEW ORGANIZATION AND THIRD PARTY.

The following extract is from a reply sent to an American lady, who had written a letter to Mr. Lewis Tappan for information on the above topics, which had been passed over by him to Mr. Goodell. It is dated "Honeoye, July 30, 1846," and has been in this country about a year. It hardly seemed to call for a reply, in the present extreme condition of the unfortunates to whom it relates. But as it is extremely entertaining, in itself, and contains some wholesome truths about men and things, which may perhaps 'come mended' from the tongue of one who was once, at least, a Father in the Third Party Israel we have thought it worth while to print it. It will serve, with our comments under the editorial head, for this year, for what Frederick Douglass once called our 'little Anti-Slavery Annual,' on these topics.

What is here given is but about half of the letter. The first half, which we have omitted, is devoted mainly to explaining the phenomena of Old and New Organization by the analogy of the religious sects! Also to a philosophical analysis of the method by which "the irreligious advocates of reformation" attained to their heresies as to Church, Sabbath, Ministry, civil Government, &c. &c. This is excessively amusing, but it would make the letter extend to a length which would endanger the reading of any part of it. The part which we have given contains all that is essential to an understanding of the light which Mr. Goodell was able to throw on these vexed questions. Some remarks of our own will be found in the leader of this paper.—Q.

MR. GOODELL'S LETTER.

* * * *

Garrison, you know was instrumental in first rousing the people. His stirring style, his imprisonment in Baltimore, &c. introduced a new era. He had been trained in Baptist views, but was not a communicant, though he appeared devout. His disgust with sectarian exclusiveness probably it was that kept him out of the Church. He was among the first to discard civil Government and Church polity and clerical prerogative as commonly held among us. The Congregational Association of ministers in New England had warned the people against the female Anti-Slavery lectures of the Misses Grimké, (Quakers,) assailing female preaching with vehemence, though before that time it had been common to admit female Quaker preachers, occasionally, into Congregational meeting-houses, while on their travels.

The evident effort to check the agitation, produced extensive disgust; and many Abolitionists demanded that our Societies and meetings should resist this aggression, by such arrangements in the choice of officers, &c. as should pour contempt upon the current distinctions between the sexes. Other Abolitionists demurred. Hence the famous "Women's Rights" question, among American Abolitionists. This, along perhaps with the bickerings between non-resistant (or non-government) Abolitionists and their opponents, (the non-government and womens's rights men being commonly identical,) gave rise to the division in the American Anti-Slavery Society; the Garrison party, though a small minority in the whole country, succeeding by a strong preconcerted *local rally*, the majority of persons present deciding it by their vote. In this struggle I never enlisted, and carefully kept aloof from the meetings where it was debated. I could not bear to divide on such grounds. But the division took place. Mr. Garrison and his party displaced the Tappans, &c. by a new Committee. A few only of the others rallied in organizing "the American and Foreign Anti-Slavery Society," known as the "New Organization," in distinction from the "Old," which might rather be said to have become "new organized," by transfer into other hands. The vast majority of American Abolitionists have never rallied, and never will rally, on either side. Out of New England and the Atlantic cities, the women's rights question has never made a ripple of excitement, and the number of non-resistants (non-voters) in both the parties, especially those belonging to neither party, are comparatively few.

Before the schism, the tendency to work through State, County and local societies, rather than the great central Committee at New-York, was silently and quietly, yet effectually, tending to reduce the importance of the National Society, and the schism precipated that result. All the State Societies,—save one or two,—promptly withdrew auxiliaryship from the old (Garrison) Society, without extending it to the new, (Tappans;) managing their affairs in their own way. Nineteen-twentieths of the Anti-Slavery funds are now raised and expended, without reference to either the Old or the New Organization. Out of some thirty-five or forty papers devoted to the cause, not more than six or eight espouse either side of that controversy.

The Liberty party I conceive to be a distinct affair, though Garrison persists in identifying it with the obnoxious New Organization, to which not a tenth part of Liberty men here now belonged, and whose prominent members, including the Tappans, so far from originating the Liberty party movement, have, with difficulty, been dragged tardily, (and chiefly by Garrison's hatred of it,) into a tacit adhesion to it.

The Liberty party was organized in 1839 40, some time after the Eastern Schism, and by men who took no more interest in the squabbles about New and Old Organization, than Gulliver did in the political disputes of the Lilliputians. They saw, (for they had found by experiment and witnessed through the nation,) the utter futility of extorting Anti-Slavery pledges from candidates of the old pro-slavery parties, because neither party could carry the Presidential election without the slaveholders' votes. So they resolved on a political party of their own. My own distaste for political life kept me from this movement till I saw no other resource for Abolitionists who wielded the elective franchise. Garrison himself, so far back as 1834, had foreseen this crisis, and had recommended the very measure. But now having abjured civil Government, and holding it sinful to vote, he opposed it with all his might, professing (no doubt honestly) to do so on Anti-Slavery grounds; but I cannot doubt he would have continued an advocate for the policy had not his views of civil Government changed. He represents (and perhaps correctly that his opponents in New England espoused the Liberty party in order to oppose him; and so he identifies the entire Liberty party (some of whose prominent members are still adherents to his Old Organization) with the New Organization itself. It would be difficult to draw an exact and impartial parallel between these contending ranks of Abolitionists. The besetting sin of Old and New Organizationists (and of the vastly greater number of Abolitionists who know and care nothing about either New or Old Organization) is their too great tenderness for these old political parties, and religious sects—their tendency to compromise Anti-Slavery principle rather than disturb the peace of the sect or hazard the success of the party. As the majority of the Old Organization go against the Liberty party, they are peculiarly exposed to the temptation of voting with the old pro-slavery parties, and even of voting for slaveholders, for it has been only a small portion of Old Organization that has become so thoroughly non-resistant as not to vote. I have thought that even Mr. Garrison himself, at times, has not been so faithful as he should have been in reproving his supporters who are delinquent here. And the National A. S. Standard,* while under the control of Mr. and Mrs. Child, was sadly recreant in this particular; being at one time a little better than a Whig paper, and in great request among the leading political men of that party, who helped circulate it during the two last Presidential contests, as a net to catch abolition votes. This abuse, I am glad to say, is partly corrected now. I cannot say more than partly, notwithstanding the great change that was made by the recent re-construction (if I may call it such) of the Old Organization. A year or two ago, the old American Anti-Slavery Society, too long disgraced subserviency to the Whig party, determined at an annual meeting to shoot ahead even of the Liberty party itself. It denounced the Constitution of the United States, (contrary to Mr. Garrison's formed opinion,) as being radically, and essentially pro-slavery. On this ground, and not on the ground of the inherent sinfulness of civil Government, as held by the leaders of this new movement,—by the old American Anti-Slavery Society, in the face of all its former documents, now pledges its members (or if not all of them, for of that I am not certain, as many as it can) not to hold office under the United States Constitution, nor cast a vote for any person to hold office under it.

The society also raises the flag of "No Union with Slaveholders," by which is meant a separation of the non-slaveholding States from the slaveholding.* This latter measure, some of us Liberty party men, including myself, would be glad to see accomplished, if the line between the free and slave States could only divide between the Abolitionists and the haters of the negroes; as if it were any easier to obtain a dissolution of the Union than to obtain that abolition of Slavery which would render disunion unnecessary. I wrote a pamphlet on the United States Constitution, and showing that it empowered Congress to abolish Slavery, and thus "guarantee to every State in the Union a republican form of Government," as the Constitution requires. It makes many converts, even among Whig and Democrat lawyers. Its most violent opposers are Garrisonians and slaveholders, from opposite motives, no doubt.

So much for the faults of the Garrison party. After all, they are, for the most part, honest and earnest opponents of Slavery. I mean now the *bona fide* Garrisonians themselves, including Garrison, and not the hordes of pretended Whig Abolitionists that have been hung upon their skirts, and too frequently wheedled them, of whom I count J. Q. Adams, William Slade, J. R. Giddings, S. M. Gates and the smaller fry of David Lee Child and Wm. C. Blossès, *ad infinitum*.

Now for the faults of the other side. Garrison charges New Organization with subserviency to a pro-slavery priesthood and corrupt Church. New Organization in New England, (where nine-tenths of both Old and New Organization proper are to be found,) is doubtless obnoxious, in a great degree, to this charge. They are at best backward, timid compromising. Leavitt himself is far in the back ground, and Colver may be considered as recreant. In New-York, Lewis Tappan, A. A. Phelps, and N. S. Jocelyn, (good men, as you know,) are beginning to make progress. The Missionary question, forced upon them by the American Board, is opening their eyes. In Massachusetts, the supple course of New Organizationists on the Church question, is mournfully contrasted with the *no Church*, no ministry, no-government and no Sabbath cry of their opponents. Two opposite errors, mutually begetting and aggravating each other do not make a right, and the wrath of man worketh not the righteousness of God. Mr. Garrison should know that a pretty large share of his Old Organization men, out of New England, are supporters of anti-abolition churches, (including those of the two Quaker sects,) and that the National Anti-Slavery Standard, as formerly conducted, was forward to denounce the efforts of myself, President Green, Gerrit Smith, Alvan Stewart, and others, (all Liberty party men,) to secede from pro-slavery churches and organize Anti-Slavery churches in their stead—denouncing the New Organization of churches as a part of New Organization of a distinct political party,—and declaring that the best way to purify the politics and the religion of the country was to remain in the old parties and the old sects, (the grand argument against the Liberty party from the beginning.) It ill becomes those who have sustained the National Anti-Slavery Standard in its former course, to charge Liberty party men in general, as compared with other Abolitionists, with striving to blink the Church question, and make the movement exclusively political. The charge is undoubtedly true of some, especially in New England.

I should thank Mr. Garrison and his friends for republishing in tract form an article of mine on the duty of secession from a corrupt Church, which doubtless amazed some of my Liberty party friends. And yet, perhaps, of fifty or sixty new local churches, formed of evangelical Christians, on principles of Christian unity and church independency, (like those of the early English Independents, before the separation of Baptists from Pædo-Baptists,) and wholly divorced from pro-slavery church alliances. I know of no male voting member who is not a Liberty party man. Of the Wesleyan seceders I cannot so definitely speak. Some of them, I hear, cling to their pro-slavery parties, and others do not quite keep clear of fraternity with the Church from whom they came out. Such, in brief, is the best account I can now give you of our disgraceful feuds. Do not be surprised if you should hear of a division in the Liberty party itself. Some are lusting after a union with the Whigs. While some of us, so far from this, desire the party to espouse free trade to abolish cloth laws, as Britain has done her corn laws—to protect poor Irish emigrants from "Native American" persecution, as well as poor coloured men. But my sheet is full, and I must close.

Your friend, WILLIAM GOODELL.

P. S. From your letter to L. T. and from the papers, I cannot doubt that H. C. Wright, F. Douglass, and Buffum, are doing much good in Britain and Ireland. The Free Church ought to have no rest till she *sends back that money*. If your European Abolitionists want to help us, let them redouble their efforts in that direction; and the case is plain enough, whatever may be the merits or demerits of our American Abolitionists, or whether anybody did or did not solicit Cunningham to stay away from the slaveholders. Mr. Tappan can best tell you the facts. If Irish, Scotch, and English Abolitionists, will but steadily refuse to recognize as Christian brethren, our slaveholding, and pro-slavery, and pro-slavery voting ministers, and religious professors of religion when they come among you—redoubling their remonstrances with our missionary boards and ecclesiastical bodies—withdrawing all Christian co-operation and fraternity from them, they can help us without taking part in our feuds; or, if they wish to help us with funds, let them give to those with whose measures they most sympathize. W. G.

From the Liberator.

WILLIAM GOODELL ON NEW ORGANIZATION AND THIRD PARTY.

LETTER TO RICHARD D. WEBB.

[The portion of Mr. Goodell's Letter, referred to in the following, may be found in another part of this paper.]

DEDHAM, October 17, 1847.

To Richard D. Webb, Esq. Dublin, Ireland:

MY DEAR WEBB:—In one of the late London Examiners is a witty article (as which of its articles is not?) on the "Dead Season," in which the editor describes the manner in which small matters assume an importance not their own, at a time of year when the vacation of Parliament and the dispersion of the Court creates a dearth of topics of a general interest. This is our dead season, as well as yours, and were it not for the Mexican War, it might as well be buried too. In casting about for something to make a leader of, in this time of drought, I bethought me of a letter you sent to us here more than a year ago, written by Mr. Goodell to an American lady then in Ireland, in reply to inquiries as to the origin and nature of New Organization and Third party. I have always meant to answer it, as you desired; but, as it is only at the dead time of the year that these matters acquire importance enough to call for notice, I have never found a convenient season, until now. And now it is only convenient, because Garrison's continued illness leaves the Liberator still in my hands. And, as it is, I cannot undertake in less than an octavo volume, to reply to all of Mr. Goodell's verbose prolixities. I can do little more than make his most salient points the pegs upon which to hang my own statements.

And first, as to Mr. Goodell himself. He is a gentleman whom I know only by reputation and by his writings. From these I am not disposed to class him with the most malignant portion of those with whom he has identified himself. I do not think, had he been upon the old Executive Committee, in 1840, that he would have embezzled the property of the society, and then lied to conceal it. I am inclined to think, even now, if he would look at the facts of that portion of history, from an impartial stand-point, were he a sworn juror, and obliged to listen to all the evidence, that he would come to a just conclusion in the premises. His fault is, that he is willing to fetch and carry the lies of other people, without examination. Like most religionists of his stamp, he takes it for granted that what is said by such good men as his evangelical brethren of the old Committee, must be true, and that they could do no wrong, and especially to such unregenerate heretics as the men they victimized. This may make a distiction in his favour, as to the depravity, whatever it may as to the dignity, of his character. He would not have drawn the bill himself, perhaps; but he is willing to accept it for the honour of those that did, and thus give it whatever currency his name may afford. But, as Sir Peter Teazle says, "We have Law Merchant for him too;" and may, if we please, hold him accountable for all that is on its face.

The longest half of his letter to Mrs. Nicholson may be disposed of with a stroke of the pen. It is an elaborate argument, enforced by such illustrations as a recent perusal of D'Aubigne's book suggested, to explain the difference between New and Old Organization by the analogy of the sects of Protestantism. Now there is no analogy whatever between the two cases. Sectarians cannot act together, because of difference of *opinion*. Old Organization cannot act with New, because of SPECIFIC DISHONEST ACTS ON THE PART OF THIS LAST, AS TO MONEY MATTERS! It is a matter of *business* and not of *faith* that keeps them apart.—All this Mr. Goodell keeps out of sight, as if he had never heard of any such thing! Passing by this, therefore, we come to the substance of his letter.

I am willing to concede, to save harmless Mr. Goodell's personal honesty, that he really believes the story he tells, as to the origin of the Apostacy of 1840; but I need hardly tell *you* that there is not a word of truth in it from the beginning to the end. The "confounded woman question" was but the pretext. The *Minister* Question was the real one at issue. Not the question, whether there is such a thing as a *Christian ministry*, for this was never mooted in the anti-slavery meetings; but whether *pro-slavery* ministers and churches should be treated and supported as Christian ministers and churches. The pro-slavery ministers and churches demanded of the anti-slavery ministers and church-members, that they should separate themselves from Garrison and the other Abolitionists who insisted on this sin being treated, clerically and ecclesiastically, as were the single sins of which it was the sum, or the recusants denounced as recreants. When the Messrs. Tappans, Birney, Leavitt, Phelps, and the rest of them, found that the Church was in earnest, they sought for pretences upon which to take the Anti-Slavery life of their brethren. The Woman Question was seized upon as one fit for their purpose. The abstract question of the civil and political rights of women, the genuine Abolitionists invariably refused to discuss, although the false brethren continually raised the issue. The only point they would consider was whether women were "persons," so as to come within the terms of membership of *the anti-slavery societies*. And upon this point, and this only, was the decision made. Of the fact that this question was not the true ground of secession, you and I have evidence of which Mr. Goodell little dreams, but which the world shall know in the course of a week or two.

The conduct of the old Committee having been most flagrant in its defiance of the instructions of its constituents, and its attempts to destroy the influence of many of them by the circulation of the basest slanders concerning them, by the mouths of agents paid with their own money, the members thought it incumbent upon them to go up to their Annual Meeting and call their servants to an account. The Committee, conscious of their malfeasances, and anticipating their fate, transferred the Emancipator, the organ of the society, to a society of young men in New-York, because they could not raise *three or four hundred* dollars, to keep it along until the society could provide for it, while at the very time they had property on hand, standing on their own books, at EIGHTEEN THOUSAND DOLLARS, and at the same meeting voted some eight hundred dollars to Mr. Birney and Mr. Stanton to enable them to misrepresent the society at the London Conference! These things being known, appeals were made, by *both sides*, to the members of the society at New-York. The "Garrison party" did this *openly*, and called on the *members* to rally for the salvation of *their* society; while the Tappan party did this *privately*, and entreated *all manner of people* to come in *and join the society* for the purpose of keeping the reins in their own hands! In this state of things the largest meeting of any voluntary society ever held in this country was got together, and from all parts of it, about a *thousand* voting on the test question, and the genuine Abolitionists proved to be in a great majority. The Committee seceded, the next morning, with its friends, to save itself the disgrace of an ignominious dismissal. And this is what Mr. Goodell calls a "strong preconcerted *local rally!*" And thus it was that the society, as he says, "became *new organized*, by transfer into *other hands!*"

I have said nothing on the "Non-Resistant question," as that did not enter into the ostensible occasion of the "*Split*." I would only say that if Mr. Goodell means to imply in his parenthesis, ("the non-Government and Women's Rights men being commonly identical,") that most of those that maintained the constitutional rights of women, as "persons," in the anti-slavery societies, were Non-Resistants, he makes a very singular mis-statement. I am willing to believe that he makes it in good faith, (though it implies the extremest ignorance of the matters whereof he so dogmatically affirms); but nothing can be farther from the truth.

Mr. Goodell endeavours to cover up the utter failure of the old Committee under its new name, on the pretence that the "vast majority of Abolitionists" never "rallied on either side!" However this may be, the American Anti-Slavery Society is tolerably well known to exist, in all parts of the country. It has maintained a weekly organ, in the place of the one of which it had been robbed. It has carried on a more extensive and more thorough system of agitation than ever before, and was never in a more flourishing condition than it is now. The American and Foreign Society, on the contrary, has scarcely given a sign of life since it was born, and may now be considered as defunct. And this, although almost all the prominent members and agents went off with them. The result has proved that so far from the "Garrison party" being "a small minority in the whole country," calling by that name those who act with, or are friendly to, the American Society, it embraced, and still includes, nearly the whole of the working and giving Abolitionists. And we must do Mr. Goodell the justice to say that he seems to be heartily ashamed of the poor figure that New Organization has made, and to desire to wash his own hands of any connection with it, before all the people.

As to the third political, or "Liberty," party, you see what Mr. Goodell's doctrine is as to its origin and character. I have always understood that that gentleman prided himself especially on his dialectic skill and the logical acuteness of his mind. I think, however, after reading his letter, that it must be the imaginative faculty that really preponderates in his mental constitution. But, letting his statements go for what they are worth, I will give you my notions as to the genesis and nature of the Third party.

The radical error of Mr. Goodell, and the one which he will be the most likely to have disseminated by this letter, consists in the assumption that the Third party, as a party, *is any more Anti-Slavery than either of the other two*. There is no ground whatever for this hypothesis. That party, like the two others, are striving with all the might they have, to get hold of the offices of power and profit, from the least to the greatest. In the pursuit, they are no more scrupulous of means than their antagonists; and in the impossible contingency of success, are as ready as they to swear to support the national Constitution, which makes Slavery a co-existence with itself. It is true that there are honest Abolitionists in the Third party, who do verily believe that they are thus doing the slave the best service in their power; but so there are in the other two parties. And where there is one such in the Third party, there are tens, not to say hundreds, in the Whig and Democratic parties. All these Abolitionists, who have proved their sincerity by their works, are in one condemnation, as long as they are willing to act under a pro-slavery Constitution; but the Whig and Democratic ones are in no worse a category than those of the Third party.

So as to the number of newspapers. Mr. Goodell would lead you to suppose that there are thirty or thirty-five Third party papers. This may be so; but he forgets that there are ten, not to say twenty times that number of Whig and Democratic papers, which are, to the full, as much entitled to the name of Anti-Slavery papers as the best of them. And ten times more so than the National Era, its organ at Washington, which vies with the most servile print sin the country in the mean and truckling character of its course, and which has actually proposed the stealing of all the States of Mexico, in detail, "with their own consent," of course, as we got Texas! And this paper, the American and Foreign Society claim as their especial organ, and reckoned all its receipts into the sum total of moneys received by them, in their last year's account! And we have noticed no general outburst of indignation from the other presses, at this profligate proposal.—Which is the less surprising, inasmuch as there was no earnest opposition evinced by the Third party to the Annexation of Texas.

The place of the birth of the Third party is almost as much a matter of dispute as that of Homer. But adopting the genesis, which I suppose Mr. Goodell would think the authentic one, somewhere about 1839, a battered, broken-down New York politician, of the name of Myron Holley, who had never been heard of as an Abolitionist, or in any other character, out of a small district of country, conceived the idea that political capital was to be made out of the Anti-Slavery agitation, which the Abolitionists had excited in the public mind. As soon as he (if he it were,) had started this idea, it was seized upon by all the clerical renegades, and their followers, as an excellent way of escape from the position in which they had unwittingly placed themselves towards their sects, by their Anti-Slavery imprudences.—Slavery was a creature of law, was the cry, and is to be abolished only at the ballot-box. This new party was an excellent conductor of the lightnings of indignation, which the appeals and arguments of the Abolitionists were drawing down upon Slavery and its supporters, from the Church to the world. In New England, this class of ministers and their church-members, clutched at this straw with the desperation of drowning men. This, Mr. Goodell himself se

in New England and elsewhere, though I am willing to believe Mr. Goodell's statement, that its proportion was greatest here. But a yet larger portion is made up of a class, quite as numerous in every other part of the country as in New England. I mean *the disaffected Whigs and Democrats*, who think they have not been treated with the consideration they deserve, by their old parties, and are ready to join any third party that seems likely to *bother* them. In every district, there are men who think they should have been sent to Congress. In every county, those who are disappointed of seats in the State Senate. In every town, disappointed aspirants after seats in the lower House, or for town offices. Such men, having nothing to hope from their old associates, many of them discarded as unavailable, throw themselves into any new party of tolerable pretension, and take their chance of picking something up in the general scramble, and, at any rate, have the satisfaction of making believe electioneer, and seeing their names in the newspapers, as candidates. In fact, the "Liberty party" may be regarded as a sort of political *Lazaretto*,—the resort of the maimed, halt and blind of the old parties,—a kind of hospital for the reception of decayed politicians. Mr. Goodell is perfectly correct in stating that "the vast majority" of the Third party were never connected with either Old or New Organization. The greatest part of them were never suspected of being Abolitionists of any sort. In my own town, for example, the party has sometimes cast nearly *forty* votes; yet I know only *one* by name. And, I presume, the proportion of known Abolitionists among the ranks elsewhere, is as much as it is here.

Of course there are many faithful Abolitionists, such as I am willing to believe Mr. Goodell to be, in this party; men, who are honestly convinced that voting in this company is the best way of serving the slave. But they must not plume themselves on their Anti-Slavery superiority over the honest Abolitionists of the old parties; for there is no distinction to be made between them, as long as they both consent to act under the Constitution of the United States. Were I writing to Mr. Goodell, I might have to enter into an argument to show that the Constitution of a country is a matter of fact, determined by the authorities constituted for that purpose, and not a matter of individual opinion. But as I am writing to you, I may spare myself the trouble. I apprehend that the common sense of mankind will be too much for all the responses of Mr. Goodell, or even of Mr. Spooner, who has pushed him off his tripod as the oracle of his party, to shake their reception of the historical and adjudged meaning of the Consitution. The only plausible pretext of a difference between the Third and the two old parties, is, that it professes an intention never to vote for a slaveholder! Just as if a slaveholder were not as competent a candidate, under the Constitution, as one of themselves! There is no earthly reason why one who can appoint a man to do the work which the Constitution is provided to do, should not vote for a slaveholder, if he will be most likely to obtain the office.

You are, of course, aware that the "division in the Liberty party itself," at which Mr. Goodell darkly hints, at the end of his letters, has taken place. All that I have said of the relative Anti-Slavery pretensions of the honest Abolitionists of the three parties, applies with greater force to those in the new "Liberty League;" because Anti-Slavery makes but the *nineteenth* part of its creed. The absurdity of a political party founded upon a single idea, is avoided in this new movement; but its claims to be an Anti-Slavery party are necessarily waived by the change.

A word as to the platform of the American Anti-Slavery Society, which Mr. Goodell seems to think past finding out, though I flatter myself that you will have no dificulty in comprehending it. The American Anti-Slavery Society as a body of persons, of every imaginable shade of opinion, Whigs, Democrats, Third party men, Non-Resistants, Fighting men, Peace men, Ministers, church members, and *Come-outers*. They agree in opposition to Slavery, and agree to differ, as members of the Society, on all points not connected with Slavery. As to the true Anti-Slavery idea, its philosophy and method, they differ, of course. The majority necessarily adopt and carry out that which seems to them the right one. The minority, if they be sufficiently satisfied of the correctness of their views to endure the difference of opinion and the uncompromising expression of it by the majority, remain and co-operate as far as they can with the rest, and do their best to bring them over to their way of thinking. We have no exscinding or excommunicatory power. An adhering Whig, Democrat, Third party man, or Church-member, or minister, of a pro-slavery sect, is as rightful a member of the Society, if he choose to remain in it, as one of the prevalent opinions. That is what we mean by the Anti-Slavery platform. Is it not large enough for all the world to stand on? These few words of explanation, I think, will suffice to make clear whatever of counsel Mr. Goodell's multitude of words might be likely to darken.

This is all I have time and space for, at present, upon this subject. I have by no means said all that I could say, or as well as I could say it, had I more time for arrangement. But you must take it as it is, and accept it as the substitute for "the gossipping letter" for which you ask. This you shall have as soon as I have a little more leisure; for, I can assure you, I have no lack of matter. But, until then,

I am, my dear Webb,
Most faithfully and affectionately,
Your friend,
EDMUND QUINCY.

From the Columbia (Pa.) Spy.

A FUGITIVE SLAVE CASE.

On Monday last, Tow Hill was thrown into great commotion in consequence of information lodged within its classic precincts to the effect that some gentleman from the sunny South had succeeded in discovering and capturing about 150 pounds of human property in the vicinity. It appears that several slaveholders had come on to this place with a view to search for, and, if possible, recover some fugitive slaves; and in their anxious peregrinations, one of the objects of their search was recognized. There was our sable hero, seated behind a shock of corn, husking most lustily, and happy in his fancied security, and a supper in perspective. Ever and anon, above the rustling of the husks, arose the classic melody of

"Jim crack corn, I don't care,
Jim crack corn, I don't care,
For Massa's gone away."

There he sat, cracking his corn and his jokes—indulging in reminiscences of the past, enjoying the present, and perhaps forming plans for the future, and each logically drawn conclusion was clinched with,

"Jim crack corn, I don't care,
For Massa's"———

"Here," exclaimed a voice near by. The voice proceeded from a middle-aged gentleman of somewhat portly dimensions, who, to give the impromptu, the most brilliant effect possible, suited the word with an action which left no doubt in the mind of our cornfield harmonist that an important juncture in the performance had arrived, which would require all the talent he possessed to carry his part successfully through. He accordingly commenced a retreat, which, however, the gentleman with the portly dimensions soon checked, by disclosing to the astonished gaze of the retreating party a suspicious-looking instrument in the shape of a six-barreled revolver, the magnetic attraction of which brought the retreating fugitive to a stand. The party of slave catchers now started for Lancaster with their prize, by way of the turnpike. At mount Pleasant they were overtaken by a large delegation of Tow Hillers, men and women, who had received information of what was going on, and started in pursuit, determined on a rescue. These were armed with guns, pistols, knives, clubs, hand-spikes, tongs, broomsticks, and such other warlike equipments as were at hand. The party proved too strong for the Southern gentlemen, and succeeded in recapturing the slave, and he was marched back to Tow Hill, and there disposed of in such a manner that all farther trace of him was lost, and the slave-hunters may as well put him down to the account of profit and loss. Another slave, who was working in an adjoining field, was fortunate enough to discover his hunters in time to make his escape to the woods, which he did with as much dispatch as his powers of loco motion would admit.

From the Evening Journal.

WHITE vs. BLACK.

"The commencement of a curious trial took place yesterday before the Judge McHenry. A white man, Charles McKrail, petitioned the Court that the bonds of matrimony existing between himself and a free woman of colour, named Mary Scott, might be dissolved. The petition was on the ground that he had been inveigled into the marriage under false pretences, and that, according to the laws of Louisiana, the marriage of a white person with one who had negro blood in her veins was not, nor could not be valid. Therefore he prayed that the marriage might be declared null and void.

"On the other hand, the defendant, Mary Scott, alleged that when Krail married her he knew her situation perectly well. He knew that herself and the person who had bought her from her master were living together as man and wife. That he, Krail, was the friend—of the person with whom she was living. He whispered the word "marriage" in her ear, and told her that she could never be his until they were legally tied by the church. To this she assented, and Krail applied to a churchman, who advised him to go to Mississippi and get married there. Accordingly they went across the lake and were married at one of the watering places. The defendant demands that Charles McKrail shall pay to her the sum of $300 for debts contracted during their marriage, and that he shall support, or cause to be supported, her child, the issue of said marriage.

"The only question with the Judge was as to the validity of such a marriage. Could such a matrimonial ceremony be performed by a clergyman knowing the laws of slave States, and knowing also that such connections were expressly forbidden? The Judge did not pretend to decide on the laws of the State of Mississippi on this point, but he knew those of Louisiana. At the request of the counsel the consideration of the matter was postponed until next week. This is quite a delicate question, and when the final trial comes on it will require able discussion. Mary Scott, we are informed, although having black blood in her veins, is a handsome woman.—McKrail, we are told, is at the present time doing business in Mexico."—*N. O. Delta.*

Curious indeed, and an expressive commentary upon the "domestic institution" in one of its results. The English of the story is just this: A "handsome woman," as white probably as any other handsome woman in New Orleans, falls naturally and without the power of resistance into a state of concubinage with a man who has bought her, body and soul, with a sum of money. A friend of this man, lustfully enamoured of her beauty, but unwilling or unable to seduce her in the ordinary mode, tempts her with the offer of a legal marriage, which she eagerly accepts, probably with the consent of her owner, who, it is likely, has grown tired of her person. The marriage takes place, but in time the husband grows tired in his turn; and oh! shame to republicanism, the law of a sovereign State belonging to this republican Union enables him to cast her off, not with her own assent, not for any fault of hers, not that she has not been a true and loving wife, but because there is a drop of black blood in her veins, the evidence of which is scarcely to be detected by the eye, and which formed no objection in the judgment of her husband until his brutal appetite was sated by possession. And he, the base miscreant, accuses *her* of inveigling him and deceiving him, when he alone was the deceiver, and he alone has reaped all the advantage, if such it may be called, of his deception and profligacy. She has been made the slave of his pleasure, she has endured the "pains and perils of childbirth," and now the father of her child asks the law to aid him in casting her off, and leaving upon her hands the burden of supporting the offspring of their marriage, in whose behalf he does not wish to fulfil the duty of a parent.

Communications.

The Unitarian Convention.

The autumnal meeting of the Unitarians was held at Salem, from the 19th to the 22d of the present month.—The number of clergy present amounted to one hundred and twenty-five, and their various meetings were attended with unslackened interest by crowded audiences. We do not hesitate to describe the occasion as unqualifiedly noble and inspiring, whether we regard the rapid and eloquent interchange of thought, the prevailing unity of sentiment, or the honest and powerful pledges tendered to the support of every cause of truth. For the first time were we thoroughly impressed with what has been styled the "dreadful honesty" of the Unitarians. On former occasions we confess to have thought it more *dreadful* than *honest*: but we are now compelled by heartful and winning utterances, from unexpected quarters, and by the glad subscription of every order of mind in the Unitarian ranks to resolutions *applying* the Gospel to the present social state, to believe and maintain, in the face of every doubt lingering among the pioneers of the reforms, that the Unitarian clergy are honest to the core—that they are a devoted and *timely* body of men.

We are not sure that everybody will deduce all this from the published resolutions which are the results of those meetings: because, though they may express well enough the prevailing *opinion*, they feebly express the prevailing *sentiment*, of the whole occasion. Neither do we expect that they are distinct and aggressive enough to suit the advocates of special reform. But, unfortunately, the words of no resolution could adequately embody the fine feeling and the strong earnestness with which they were unanimously voted. The majority of resolutions passed by religious and political bodies generally rise much higher than their legal sources, and are like a thin, treacherous superficies from which the substratum having essentially cooled, has fallen away. Witness the ancient resolutions of the ancient Whigs. But we affirm the opposite with respect to the resolutions above designated. They have not risen to the full level of the source. And we expect to be contradicted upon this point, because we write under the impulse created by the enthusiasm of the occasion, and with the memory of the hearty words and suffrages which recorded, more powerfully than resolutions, the universal desire to make the Gospel a living and regenerative force. With respect to war, the resolutions say but little; yet the sentiment of peace and an abhorrence of the present disgraceful contest in which our country is engaged, were profound and universal. Every eye-witness will agree with us. With respect to Slavery, the resolutions are an equally feeble representation of the prevailing honesty of the body towards that great question: and though every man may continue to have his private views as to what may or should be the practical termination of an Anti-Slavery agitation, yet we believe that every one desires at last to assist that agitation, and to devote a fair portion of his energies to the establishment of a great public opinion which shall be the instrument of Providence in the abolition of base constitutional compromises, and in the suppression of our greatest sin.

Every meeting is represented by something, which we may be permitted to style its effluence, far better than by its registered acts and resolutions. It is the spiritual effect of the average sentiment of an occasion, and it never can deceive. It often contradicts the most generous and radical resolutions, whose words are a *caput mortuum* deserted by the spurious enthusiasm which expressed them. It sometimes is more generous and radical than the simple business resolutions which are presented in cold blood by a committee. We believe that such was the case at Salem, for the irresistible honesty of that occasion is a "fixed fact" in our estimation, and only to be so esteemed by one who heard the words and saw the quick response and sympathy of every eye. But we are content to let the future utter its opinion upon the spirit of that Convention. It will be known by its fruits.

At last, then, let it be believed, that the Unitarians do not in vain occupy their fine position, and enjoy their unparalleled advantages for the establishment of the three elements of liberty, holiness, and love, which compose their only creed, and which are the fine but sinewy filaments which secure their denominational unity. The pledges which they gave, by the spirit of their old secession from the prevailing faith, will be redeemed. The unit of measure, erected by Channing, will be assumed and verified; the avenues of thought which he opened will be pursued, and the applications of Gospel truth which he indicated will be embodied in the work that they are doing. And whatever may still be their own differences of opinion, or however they may still dissent from some of the positions held by technical reformers, we feel that their entire honesty must be assumed, and made an important qualification of the judgments which may hereafter be pronounced upon their labours. *Their entire and uncompromising honesty*—this we assert with a feeling of pride only to be equalled by our conviction of its truth.

Let us, for instance, be pardoned if we make a personal allusion. The Rev. Henry W. Bellows, of New York, made it evident, by unmistakeable language, that our respected editor of the Standard, and its anti-slavery friends, must in future hold him in esteem, as an honest fellow-labourer in their great cause, as a man who sincerely desires to lend his quota to the consolidation of a strong moral opinion on the subject of Slavery; nor will they be so unwise as to quarrel with him, or with any other Unitarian, for not assuming all their practical positions, so long as he, or any other man, lends his positive influence and support to the cause which they esteem so precious. They will gladly welcome every voice and pen which is freely dedicated to that service, and which, in rightly dividing the word of truth, does really make a pungent application of that truth in the direction of their reform, and of the kindred ones. We are not authorized to compromise every individual Unitarian to that position; but we do not hesitate to state it as just what the average sentiment of Unitarians will hereafter find them to support, as soon as we are relieved from certain obstacles that now seem to fall to do, tried by whatsoever standard, they are conscientious men who fear God and seek the honest truth—who are swayed by their private sense of duty, and to whom, as a body, no motives can be fairly attributed, which represent them as corrupt trimmers and compromisers for the sake of nothing that is worth the geuing. If it should ever be the fate of [illegible] them as they should be, rather than as they really are, it must be ascribed to the imperfection of [illegible] said, in the plainest language, such as we are, and such we *will be*. We feel sure of the concurrent testimony of every man who enjoyed the inspiration of that reunion.

At a supplementary meeting, held in Boston, on Thursday afternoon, a Committee was appointed to draw up a memorial to be presented to Congress before its impending session, praying that body to withdraw our troops from Mexico, and to cause the war to cease. This memorial will collect the signatures of the Unitarian clergy, and be presented as embodying the sentiment of the subscribers.

We forbear giving a more detailed account of this Convention, as its proceedings will be published at length in the religious papers of the denomination. It has been our chief desire to designate the important and prominent characteristics of the meetings, and to record them as a most hopeful sign of the times. The uncharted, unarticled, untrammeled Unitarian body, whose diversity creates its unity, and whose generous position retains in the bond of peace various active elements, must henceforth be an irresistible agency for the spiritual and moral culture of this community. J. W.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 4, 1847.

The Whigs.

It is assumed for the Whig party of this State, by some of its leaders, that it is an Anti-Slavery party—without blemish—beyond reproach. The impudence of such a claim is so barefaced, and so ridiculous, that it is not easy to persuade oneself that anybody is deceived by it. So cunning a politician, however, as Horace Greeley would not fill his paper about election-time with short articles full of fire and fury, and bristling with exclamation points, reminding the people of the heinousness of Slavery, and the horrors of the Mexican War, unless he knew that there were people green enough to be befooled out of their votes, in the hope that the Whig party means to do something to put an end to the one, and that it cares something for the other. We have no objection to Greeley's getting all the votes he can for his party, for to us it is a matter of entire indifference, as we conceive it to be of not the slightest consequence—so far as Slavery is concerned—which party is in the ascendancy. But as the Standard may fall under the eye of some few of the admirers of the type of Anti-Slavery of which the Tribune is the largest and best specimen extant, and who are believers in—even to an American's last and highest sign of faith, the ballot-box—the anti-slavery of the Whig party, we call their attention to the proceedings of the Whigs of this city.

A meeting was held here on Wednesday evening last, called for the purpose of responding to the State nominations. The response was worthy of the Syracuse Convention. That remarkable production, the Address of the State meeting, into which the editor of the Express put "all he knew," was fitly backed up at the city meeting by a series of Resolutions, offered and advocated by the redoubtable Col. Webb, the bully editor of the Courier and Enquirer. Mr. Greeley here, as there, patiently submitted to be snubbed, and as before, consoles himself by declaring more emphatically than ever, in his paper, that the Whig party is the Anti-Slavery party, in return for the indignity done to Anti-Slavery by his opponents in kicking it off the Whig platform, without the slightest ceremony.

We give first the regularly cut-and-dried Resolutions of the Committee, which declare that the Mexican war is bad in the abstract, but that it is patriotic and valorous to fight for it, and the supporters of which would expect their representatives to vote supplies to carry it on indefinitely.

Resolved, That while we recognize the fact, that our country is now in a state of war with Mexico, and will faithfully discharge all the duties Constitutionally involved in that condition, we nevertheless condemn, as we have heretofore condemned, the lust of territorial aggrandizement, which was the original cause of this war, and which now dictates its continuance; we deplore each day of such continuance as an additional calamity; and we will do all in our power to terminate this unnatural conflict as speedily as it is consistent with the honour of the country.

Resolved, That though we condemn the war, as we have uniformly condemned it, we are not the less insensible to the gallantry of our little army in Mexico, or the unsurpassed ability of its commanders and officers; and we trust the day is not distant when they will be called home to receive the honours due to their patriotism and their valour.

Resolved, That we earnestly deprecate, and will resist to the utmost, the extension of human slavery under our laws, and our flag into any territory previously free from that scourge; we deny the Constitutional right so to extend and establish it; and we call on all who love liberty, whatever their name or party, to unite with us in averting the evil and reproach of propagating bondage from this boasted land of freedom.

But these did not suit Col. Webb. In his politics, as in his street fights, he knocks down an unarmed man with a bludgeon, and beats him when down. The poor Anti-Slavery Whigs—so-called—asked little enough in such Resolutions. They were made as weak as possible, and have the slightest smack of Anti-Slavery in them. But they did not satisfy the Colonel. He could not help treading and spitting on the men already in the dust before him, who pretended to care anything for the national piracy in Mexico. So he offered the following Resolutions:

Resolved, That as Whigs and American citizens, we rejoice in the signal triumph of our arms in Mexico, and, although we are of opinion that the existing war might have been avoided, for a time at least, if not altogether, by the exercise of a wise statesmanship on the part of the President of the United States, we recognize the principle that, once involved in a war, it is the duty of every patriot to stand by the country and unite in the adoption of measures best calculated to sustain the national honour, and to achieve an early and honourable peace.

Resolved, That we cordially approve of the conduct of those Whig Members of Congress who, while denying the necessity of the war with Mexico, have, from high and patriotic motives, voted the necessary means for bringing it to a speedy and honourable termination.

Resolved, That this meeting entertain a lively sense of gratitude to Gen. Winfield Scott, and Gen. Zachary Taylor, and to the officers and soldiers (both regulars and volunteers) under their command, for the glory which they have won for the American arms; and that their recollection of mercy in the hour of triumph, and their moderation after victory, are equally honourable to themselves and to their country, and contrasts most strongly with the brutal ferocity and utter disregard of the rules of civilized warfare which have disgraced the Mexican army during the present contest.

And these were passed of course. Mr. Greeley was not permitted to speak at any length against them. Such is the Whiggism of New-York city, and it is in perfect accordance with that of the State. Read the following extract from the Appeal of the State Central Committee, to the voters of the State. The writers of the Address in showing to the Whigs that the other party has basely maligned them in saying that they have opposed the Mexican war, exclaim:

Such an example of patriotic aquiescence in, and obedience to, the constituted authorities of the country as has been set by the Whig party under the difficult and trying circumstances in which the administration of Jas. K. Polk and *his war* has placed them was never before exhibited in any age or country. What are the facts? The Whigs as a party verily believed, from the beginning, and still believe, the war to have been unnecessarily, corruptly, and most wickedly commenced, for the unholy purpose of extending the dominion of Slavery. They have nevertheless, after it was commenced, and because it was commenced, and therefore was a war in which [illegible] their belief and [illegible] country was a party, given it [illegible] to oppose the [illegible] Administration to prosecute it. Our armies [illegible] have covered themselves with imperishable glory are under the command of the Whig Generals Scott and Taylor; and have they, too, "taken ground in favour of the enemy?" And have the thousands of Whig officers, and the tens of thousands of Whig soldiers, who have fought the battles of their country, "taken ground in favour of the enemy?" And yet thousands of these brave and valiant men, although they abhor and detest the author of the war, yet because it is a war in which their country has a party, support it at the peril and sacrifice of their lives. And yet, forsooth, our zealous knights of the Wigwam Address, issue from their parlours a paper against which is harmless in every respect, except in exhibiting the paltry meanness of its authors!

If there were no other reason why an honest and honourable man should refuse to act under the Constitution of the United States, the base and contemptible character of all party politics in this country, is reason enough why he should refrain from political action. To be a politician here, one must part with his honour, his honesty, and his manliness.

Trouble in the Camp—Division among the Democrats—Mass Convention at Herkimer—Wilmot Proviso—Wilmot himself.

The Democracy of the State of New York are in a hopeful condition of division, on the Slavery question.—The Secret Circular men who were whipped into good behaviour on the Annexation question, have long been restless, and have given, within the year past a good many symptoms of rebellion on the issue of no more slave territory. The treatment which the resolution of Mr. Dudley Field received at the State Convention has brought the matter to a crisis. The insurrection, had Silas Wright lived would have been a formidable one. As it is, it is only hopeful as a sign of the time coming.

On the 26th inst. a mass meeting was held at Herkimer, of the Wilmot Proviso Democrats of the State. C. C. Cambreling was the Chairman of the meeting, and John Van Buren, was the master spirit. Wilmot himself was present, and made a speech, a report of which we copy from the Herald. Its reception shows the spirit of the meeting, and though there is much in it, to which an intelligent Abolitionist must object, that so much could be said, and welcomed as sound doctrine by the Democrats of this State, is a cheering sign of progress. The speech was as follows:

Mr. Wilmot returned his thanks to the convention for the cordial and flattering reception they had given him. He had come here from Pennsylvania in answer to the summons of his democratic brethren of the State of New York. He was heartily glad to see such a popular demonstration as this in favour of the rights of free labour and of human freedom, and in stern opposition to the aggressive insolence of the formidable slave power of the South. This was not a time nor a proper place to enter into an elaborate discussion of the great principles embodied in the Wilmot Proviso—his namesake; nor did he design to do it. The call for this meeting was made on account of the proceedings of the State Convention recently held at Syracuse. The action of that convention was lamentable; it was deeply offensive, and it was calculated to excite angry feelings among the great democratic brotherhood. But he doubted the propriety of making new nominations; in his judgment it was not advisable. There was one act of that convention which should excite the indignation of every Democrat and every friend of freedom; that was the insult offered to Mr. Field, of New York, through his anti-slavery resolution. In the convention, that resolution, which true Democrats should defend so long as there was hope, was crushed and trampled under the feet of conservatives. He adverted to Mr. Timothy Jenkins, whom he called a pure, high minded Democrat, and in whose political sentiments he had the utmost confidence; and yet, said Mr. W., Mr. Jenkins is a conservative. [Cries of "No, he is a Democrat—a true Democrat"] Mr. Wilmot also alluded to Orville Hungerford, and to the unqualified support which he had given to the proviso in Congress. He (Mr. W.) was astonished at the apathy upon this subject now displayed by Mr. Hungerford. He (Mr. Wilmot) could not comprehend the cause of that remarkable apathy which seemed to have affected all the leading Democrats in this State, and yet this question was about to rend asunder the party which had been in power for the last half century. What malign and vile influence (he asked) was it which had broken the democratic party in pieces? He confessed it was the Southern slave representation in Congress; it was the slave power there which was breaking up the foundations of concord, and of union. One of the most evil influences of Slavery was that, by the side of it, the white race went backward. It had been said that the friends of the proviso were tinctured with abolitionism, and that they were abolitionists *de facto*; this charge was false; we of the North were ready to shed our blood to maintain the reserved rights of the States; we would adhere to all the compromises of the constitution, and in case of a slave insurrection we would defend the South itself against this institution; what more could be demanded of us; we were required to abandon the free soil of the country; this was asking more than we should surrender; when we yielded this we yielded our honour. He had no doubt that all here fully understood the proviso; it had been charged upon us that we had introduced it into Congress for the purpose of embarrassing the administration; but no such design was ever entertained; it was utterly false, and the authors of a charge so infamous, knew it was false. Mr. W. alluded to the "three millions" and the purchase of more territory; it was, he said, an overweening jealousy of Silas Wright, that made the administration think that the proviso was introduced to impede the prosecution of the war, and to secure the elevation of that great man to the Presidency. It had been said that even if the declaration asserted in the proviso was made by Congress, the South would attempt to introduce Slavery into the new territory. He asked why such a declaration as this would not be as valid as the Missouri compromise, on the Ordinance of 1787? Those measures had established limits to Slavery, and the proviso would do the same thing. This Government had never made itself responsible for the existence of Slavery. The Missouri compromise drove Slavery down to the lin of 3630. That was not called abolitionism, and why was the proviso an abolition measure? It was not. It only proposed to prohibit the introduction of Slavery where it never existed. We had been told that the South would never recede; that they would extend their peculiar institution. May be the time would come when she would make slaves of us. So help him God, he was as willing that the free white men of the North should be slaves, as that black slavery should be extended. (At this point, the fervour and eloquence of the speaker, and his impassioned delivery, drew tears from many eyes—we saw old men in tears!)

Mr. Wilmot begged the democracy to go home and vote the ticket nominated at the Syracuse Convention,—[Cries of "no, no, no;" "pass that over!"] Well, (said Mr. W.) if you will not vote the ticket, I at least beg of you not to make any new nominations. He then spoke of Silas Wright in a most fervid and impressive way. He adverted again to the proviso, and to the assertion that it was a harmless abstraction—that it had no vitality, and that it was a miserable scarecrow. If this be true, why not allow us to adopt the proviso? Why did John C. Calhoun introduce pro-slavery resolutions into the Senate? The South has declared she will not yield; let come what will come, we will defend the right; we will never submit to a surrender so humiliating. The party that is in the wrong must yield, or the Federal Union must be sacrificed. It may be that the immense power and patronage of the General Government will defeat the proviso. The speaker then alluded to his colleagues who had stood around him in Congress, in favour of the proviso, and to the refusal of "old Berks," (in Pennsylvania, to respond to Mr. Buchanan's last pro-slavery letter. [Mr. W. was here interrogated in relation to the views of Mr. Dallas, of Pennsylvania, upon the proviso.] He (Mr. W.) believed that Mr. Dallas was of the opinion that the character of any soil, which we may hereafter acquire, should remain as it was when it was admitted into the Union. Slavery, said Mr. W. possesses within itself the means of its own extinguishment and dissolution. We must only take care that its borders are not extended. The introduction of Slavery into California and New Mexico, would be a violation of an existing law of Congress. If the South extended the Missouri compromise line, we would meet the question again when they organized their Territorial Government; and if they organized their Territorial Government without this restriction, then he would not sanction its organization. We would fight to the last moment, and other men, and other times would do justice to our efforts. Mr. W. then concluded, and three cheers were again given for him, and three more for the proviso.

A Report was also offered and read by Mr. John Van Buren. We have not seen it, but the Herald thus sums up its character:

It was an immense document, and would occupy several columns of the *Herald*. It contained a practical examination of the institution of Slavery, and a solemn protest against its indefinite extension over any territory which we may hereafter acquire; it protested against degrading the character of the existing war, by converting the blood and sinews of Northern men into engines for the extension of Slavery; it recapitulated the proceedings of the Syracuse Convention, and it anathematized the conservatives, from whom it declared the true democracy of the North were forever cut loose; it contained an express avowal of the pre-determination of the radical de-

[illegible] of the Democratic party on various subjects, and others upon the Slavery question, which we give below. A resolution was also passed that another Convention be held at Herkimer, on the 22d of February, next:

Resolved, That the success of our arms has caused exultation in every patriotic heart, and that we will give to the administration a hearty and vigorous support in the prosecution of the war to an honourable termination with increased energy and dispatch.

And, whereas, at the said State Convention a resolution was moved in these words:—

"Resolved, That while the democracy of New York represented in this Convention, will adhere to all the compromises of the Constitution, and maintain all the reserved rights of the States—they declare—since the crisis has arrived when that question must be met—their uncompromising hostility to the extension of Slavery into territory now free, which may be hereafter acquired, by any action of the Government of the United States"—which resolution was refused discussion, and stifled by the said Convention; and, whereas, that resolution expresses truly the opinion and determination of the democracy of this State; now, therefore, this Mass Convention of the Democratic party of this State, reiterates and adopts the said resolution, and proclaims it as an inseparable element of their political creed.

Resolved, further, That the declared determination of no inconsiderable portion of our fellow Democrats at the South, to refuse to go into a general Convention for the nomination of a candidate for the Presidency, except upon condition that opposition to the extension of Slavery into new territories be abandoned, and to refuse their suffrages to candidates for office who do not concur in such extension, makes it necessary for the democracy of New York to declare that, if such determination is persisted in, and becomes general, they will be obliged to adopt a counter declaration, and to proclaim their determination to vote for no man, under any circumstances, who does not subscribe to the preceding resolution; and we recommend our fellow Democrats to prepare for such an emergency.

Resolved, That we believe in the dignity and the rights of free labour; that free white labour cannot thrive upon the same soil with slave labour, and that it would be neither right nor wise to devote new territories to the slave labour of a part of the States, to the exclusion of the free labour of all the States.

Resolved, That while we do not complain of the inequality of representation between the citizens of the free and the slave States, by reason of which the citizen of the slaveholding South who has four slaves, has a representation equivalent to three votes, while the citizen of the free North has but one, because such was the original compact of union, yet the freemen of New York will not consent to such an unequal division of their power, with conquered provinces.

Resolved, That all experience has proved the wisdom of that provision of the Ordinance originally moved by Thomas Jefferson, and adopted by the Congress of the Confederation in 1787, which prohibited Slavery in the territory northwest of the Ohio, and that the Congress of the United States, being clothed by the Constitution with power to make all needful rules and regulations respecting the territory belonging to the United States, it becomes the duty of that branch of the Government to adhere to the policy instituted by the fathers of the republic, and thus ensure to all new territories the progress in arts, improvements, and enterprise, which has distinguished the Northwestern States.

Resolved, therefore, That in the territory of Oregon and in the territory hereafter acquired by the United States, on this continent, neither Slavery nor involuntary servitude should be allowed, while it remains under the dominion of the Union, except for crime whereof the party shall be first duly convicted.

This meeting of the Young Democracy of New York was followed up by another on Thursday evening last, at Albany, at which speeches were made by Bradford R. Wood, late member of Congress from that district, Mr. Wilmot, John Van Buren, and others. The meeting is reported to have been a large and most enthusiastic one.

This movement we look upon as by far the most important that has yet occurred among politicians in this State. We presume the sincere and honest men in the Liberty party and Liberty League, will go to swell the ranks of the Young Democrats, for though the new party proposes nothing more than to restrain Slavery within the limits where it now exists, this is the only attitude, as every sensible political Abolitionist knows, that any political party can assume towards the system in the States. We hope, above all, that it will put an end to the whining cant of Anti-Slavery, affected by some of the Whig papers, and bring that party to some sort of unequivocal position on the subject. Its immediate effect on that party, however, will be, we presume, to give them the election which takes place this week, and will be decided before this paper reaches our readers, though we cannot get the result early enough to announce it in this paper.

As an evidence of the effect which this movement will have upon the old Democrats, we copy two resolutions passed at an Eighth Ward meeting, in this city. We find it in the Globe, which paper is nearly out of its little senses at the audacity of the Wilmot Proviso people. The resolutions are good specimens of Tammany Hall Democracy:

Resolved, That the calling of a Convention at Herkimer, by men who have long acted with the Democratic party, and been the recipients of its favours—of men who were elected and accepted seats in the Syracuse Convention, who participated in its deliberations and doings from its beginning to its close, for the manifest purpose of defeating the nominees of that body—is an act we feel called upon to denounce as unwarranted by the circumstances, perilous to State and national ascendancy, and treasonable in its inception and results.

Resolved, That those of our party managers who insinuate that the war in which our country is engaged was brought about, not by the act of Mexico, but by our own Government, for the purpose of extending negro Slavery, and who make this slanderous charge a pretext for embarrassing both our arms and our negotiations with the "Wilmot Proviso," do not truly reflect the sentiments of the rank and file of the Democratic party, who, remembering the parting counsel of Washington, will never consent to substitute "geographical discrimination" for principle: That the practical effect of any act prohibiting the Southern States from transferring their slave population to new territories, would be to cause a rapid and increasing influx of negro vagabonds to the Northern States, to the great and lasting injury of our society, our property, and of the blacks themselves: That the territories of the United States should be equally open to the people of all the parts of our Confederacy—nor should the act of migrating thereto be made to work a forfeiture of any constitutional right of any citizen: That we will permit no leader or combination of leaders, to amalgamate us with the Abolitionists and Whigs—especially at a time when the presses and managers of those factions are in treasonable harmony with the military despots of Mexico, and in open opposition to our own Government: That so far from entertaining any sentiment of hostility towards the Southern States, we remember with gratitude that they have always been the most effective champions of Democratic measures and principles—that they have more than once saved us from being trampled down by the cohorts of Federalism, and that from the rise of Hamilton to the downfall of Nicholas Biddle, they have ever been foremost in exposing and resisting the dishonest and tyrannous schemes of that faction; nor will we forget that this is the real, though unavowed cause of the jesuitical warfare now waging against them: That the system of Slavery with which they are so loudly taunted by the tory presses of England and the North, was originally forced upon them by British cupidity; yet, base as were the motives that led to its establishment upon our shores, it has been the means under Providence of conferring upon the lower order of barbarians the protection and guidance of a superior race, and of enabling them to make a greater moral and intellectual progress in a single life-time than has been achieved by the negroes of Africa in forty centuries: That as all Slavery, where

[illegible] Democracy:

Synod of New York and New Jersey.

In the Observer of last week we find a report of the proceedings of the New York and New Jersey Synod which met on the 19th inst. in this city. We are glad to find in it an emphatic testimony against the Mexican War. We wish, however, that it had been clearer,—that this "Covenant people" of God, had spoken a little more of God's truth, and denounced the war, not only as wicked because it impeded, like all war, the progress of the Gospel, but because its infamous purpose is to aid the progress of Slavery. "An exhibition of human wickedness" it certainly is, and we wish the people could feel it to be a "dreadful scourge from the hand of God."—They may yet, but the scourge now is upon the Mexicans. We do not believe that God has anything to do with it.

The Synod of New York and New Jersey, considering the tendency of war to impede the progress of the Gospel, by putting the minds of men in a state unfavourable to the influence of truth and the Holy Spirit, deem it proper and seasonable, in view of the fact that our country is now engaged in a war with a neighbouring nation, which, as far as it has proceeded, has been unusually sanguinary and disastrous, to express their solemn conviction in the following resolutions:

1. Resolved, That the Synod regard this war both as an exhibition of human wickedness, and as a dreadful scourge from the hand of God, which should lead the Church of Christ to great searchings of heart, to deep humiliation and prostration of spirit, and to earnest supplication before the throne of mercy.

2. That it be recommended to all the ministers of the word, belonging to the Synod, to labour by prayer, preaching, and all other approved means, to impress the minds of men with a sense of the sinfulness and the evils of war, and especially of the existing war with Mexico.

3. Resolved, That the Synod express the earnest desire, that all the people of this land, and especially God's covenant people, see eye to eye in reference to the present and prospective evils of the existing war, and the desirableness of its speedy termination.

The Synod also passed some resolutions relative to the temperance reform. They seemed, however, chiefly intended as a protest against the Societies of Odd Fellows, and the Sons of Temperance. One of them declares that "the Synod deprecate all attempts in this or any work of reformation, to separate philanthropy from religion; that the true basis of reformation is religion, that out of Zion, goes forth the law, and that whatever others may do, it becomes the people of God to engage in the cause of temperance only on Christian principles, in dependence on God, and in a manner becoming the Gospel of Christ."

We think if "the people of God" get drunk—and those who are called so, have been as much given to that weakness as the world's people—it makes but little difference what the principles may be called, that shall make sober men of them. The people are beginning to learn that if they want progress they must labour out of the Church, and generally in spite of it. The Synod may deprecate, but the people will act, and so that mankind is saved from sin, and relieved from wrong, it matters little for the manner of it.

TWO-EDGED.—A Buffalo correspondent of the Tribune, referring to a speech from some Connecticut delegate to the late Liberty party Convention at Buffalo says:

Either political abolition is no great things in Connecticut, or the clergy are no better than they should be.

He hits the truth both ways.

MORE ROOM!—The Examiner says it has received a letter from a Southern Statesman protesting against the prohibition of Slavery in new territory. He says:

"I would," says he, "go against the war, instanter, if I thought this would be the result. What are we to do! We must have an outlet for our slaves; if we don't, God knows what will happen to us then! Our young men seek the battle field from excitement, for distinction; they would win honours there. We, their elders, encourage them, not because the glitter of the epaulette blinds us, but because the terrible evil of Slavery presses us at every point. Why should the North madden us by refusing the South a retreat? Why drive us to desperation by hedging in the plague spot, and killing us all with it?"

Return of Garrison.

We are happy to announce to our readers this week that Mr. Garrison reached Boston the latter part of last week. He is much reduced, and is very feeble, but is gradually recovering.

THE RULE APPLIED.—Prof. McCLINTOCK says:

It is

necessary provisions to bring the present war to a speedy and honourable termination, and if necessary to that end, to limit and qualify appropriations made therefor.

Notes on New Books.

A Collection from the newspaper writings of Nathaniel Peabody Rogers: Concord. Published by John R. French. 1847.

We were not surprised to find in the publisher's notice to this volume, the following paragraph: "It may be due to the memory of our friend to say here, for the information of such as may read this volume, and who were not of his intimate acquaintance, that some of his associates in the Anti-Slavery cause, who are frequently spoken of in these pages in warm commendation, he was afterwards, from further acquaintance and trial, forced to regard as men and women of very different character. Wm. Lloyd Garrison, especially—a name that will be met with often in this volume, coupled with utterances of the most affectionate and enthusiastic esteem—Mr. Rogers, during the last two years of his life, was under the mortifying and painful necessity of holding, in very decidedly different estimation. Our friend carried a warm and truthful heart; never looking for selfishness and ambition in others, knowing none himself, he often had to drink of the bitter cup of unappreciated disinterestedness, and partake of the mortification of unworthily bestowed commendation."

It was not to be expected that the publisher would send forth this book without an effort to forestall the judgment of the reader. He knew that those who watched and regretted the course of Mr. Rogers during the last two years of his life, would appeal from the insane conduct of that time, to the testimony of the preceding years—would appeal from Phillip drunk to Phillip sober. He knew that from almost every page of the book those who, for the first time became acquainted with the writer, would learn to respect and understand the estimation, whether they sympathized with it or not, in which he held his former associates. But the appeal must, nevertheless, utterly fail of its object. The reader, into whose mind it is attempted thus to instil a prejudice against those with whom Mr. Rogers had acted, however much he may admire the genius which the volume displays, will, if he credits the assertion of the publisher, view it also as a remarkable proof of human weakness. In such cases men come to a conclusion, from a general view, without going into detail. They will decide at once, that the panegyrist of these three hundred pages, if he were mistaken in all the years in which he wrote them, displayed a want of judgment, a feebleness of perception, and even an imbecility of mind, which his friends in pity should hide from the world. But if he were not mistaken—and few will throw aside the internal evidence of the book itself, for the assertion of a preface—then there was something worse than weakness in the change referred to by his publisher, which his friends should be studious to conceal. And upon those who understand correctly the transactions to which Mr. French alludes, his words can have but *one* effect.—They will answer: if Rogers had indeed a warm and truthful heart, and was unsuspicious of the selfishness and ambition of others, bitter indeed was the cup which this man, for his own selfish and mean ends, made him drain to the very dregs. It poisoned his later days, and bred in him such humours, as alienated him from his long-tried, and most faithful friends, and rallied around him, in their stead, a pack of fulsome flatterers, whose only love for him was the hatred and envy they cherished for others.

With such a passing reflection, we could have taken up the book, and, except in a few articles at the close of the volume, have forgotten the Rogers of the two last years of his life, in the Rogers we knew from '38 to '44. In recalling again the rich and glowing language, replete with wit and with wisdom, with pathos and with humour, so familiar in those past years, we would gladly have stifled the memory of that miserable time when the writer made himself an alien from the true hearts that had so long and so tenderly cherished him. The wrong he did we could wish forgotten, and the good he did, only remembered. We would we might have written beneath his picture at last, *de mortuis nil nisi bonum.*

If the feeling, however, was a weak one, the Rev. Mr. Pierpont, who writes the introduction to the book, has saved us from indulging in it. Forgetting his duty as a biographer, he becomes a partisan, and while he makes a show of candour and fairness, brings charges against the living, which even if true, reflect no honour upon the dead. But the statement that he makes, being in itself absolutely untrue, it is alike dishonourable both to him who makes it, and to him for whom it is made.

"Mr. Rogers," says Mr. Pierpont, "refused to adopt the new war-cry lifted up by Mr. Garrison, No union with slaveholders," and "a consequent coolness took place between them." Having denounced the Third party, he could not consent to degrade the Anti-Slavery cause, which he looked upon as an exclusively moral agitation, by connecting it with a Fourth. As a consistent non-resistant, he '*became*' an advocate of Free Meetings, and opposed putting the Anti-Slavery movement under the guardianship and control of Chairmen, Committees, and Boards. Disquieted by this inconvenient consistency, and this thorough carrying out of his non-resistant principles, his non-resistant friends in Massachusetts, consulting and co-operating with some of those in New Hampshire; decided that the property of the 'Herald of Freedom,' was not in him, but in the Board of the New Hampshire Anti-Slavery Society!"

Such is Mr. Pierpont's statement. If he made it after a thorough examination of the facts of the case, we do not hesitate to say that he did it dishonestly. If he did not enter into such examination, then he has allowed himself to be made the instrument of the malice of others. We know not, and we do not care to know, how much his own prejudices as a Third party man may have influenced him in propagating such a slander, but we wonder, that while the ink with which it was written was still wet, he could have the hardihood to call the men, whom he so grossly maligns, his friends. Mr. Pierpont, in common, with his Third party associates, is ready, we doubt not, on *our* platform, to denounce disunion as non-resistance. In a biography of N. P. Rogers, it suits him better to insinuate that because disunion *was not* non-resistance, and was a Fourth political party, "Boardship" persecuted and oppressed a non-conforming brother.

We have no wish again to revive any of the feeling engendered by the alienation of Rogers. The mischief that it did was transitory and slight. We know of none whom the cause needed, or who had ever done much to advance it, that were lost to it by his defection. Some few worthy people, whose personal attachment to Rogers and admiration of his talents made it difficult for them to look at this transaction justly and impartially, suffered themselves for a time to be governed by hasty and passionate counsel. But they were few; and time has brought with it, as usual, sober and unimpassioned reflection and juster conclusions. The mere semblance of a party which Rogers had gathered around him, was dispersed at his death. The only principle among those who formed it was hatred of the oldest and ablest leaders of the Anti-Slavery cause, and no one could bind them to union, even with this common feeling, excepting Rogers. The whole transaction naturally sinks into oblivion, and the biographer of Rogers pays a poor tribute to his memory, when he would found his chief claim to fame upon a quarrel with his former friends.

But we deem the statement of Mr. Pierpont of just so much consequence as to need correction. It is done in a very few words. Every Anti-Slavery paper that does not support itself must necessarily rely upon its friends for its maintenance. It was so with the Herald of Freedom. It was of consequence, therefore, that it should be clearly understood to whom the paper belonged. If it was the property of the Society, the Society was not only responsible for its support, as it always had been, but it was responsible also for the disposition of funds contributed for its support. But, on the other hand, if the paper did not belong to the Society, it was, in no manner the business of the Society how its pecuniary affairs were managed. For example—if the printer of the Standard owns this paper, and chooses to print several other papers in the same office, it is nobody's affair but his own, whether he keeps a separate account of the receipts of each paper. But if the Standard belongs to the American Society, and in addition to that he prints other papers, it is the duty of the Society to know whether the pecuniary affairs of the Standard are carefully, and distinctly separated from all others. For pecuniary reasons, then, it was necessary that the question of ownership of the Herald should be decided. This necessity some of the friends in New Hampshire had long felt, but fearing something of the difficulty with the publisher, which afterward ensued, they delayed a settlement of the question. It was, however, *a question of property, and that only.* To make the issue one of "Free Meeting," "No union with Slaveholders" was an afterthought, never heard of till long after the controversy commenced. Wendell Phillips truly expressed the universal feeling of all who were opposed to Mr. Rogers in the Herald controversy,—that "they did not care two chips" for the question of Free Meeting. Rogers had written and talked for years—and the volume before us is a proof of it—of free speech, without let, or hindrance, or objection from anybody. It was altogether too small a matter to waste words upon. And whether he entirely united with the rallying cry of "no Union with Slaveholders," was deemed of but little consequence. That that was any cause of alienation, Rogers himself, if we remember aright, never asserted; we are certain he never dwelt upon it; but the notable discovery was left to be made after his death by Messrs. Hildreth and Pierpont of the Third party.

Here then is simply the whole story: The New Hampshire Society chose to ask for the control of its own property. But Mr. Rogers, whose relation to the paper it was not proposed or intended to interfere with, chose to back up his prospective son-in-law, in the claim that the property belonged to him. And this claim, it should be remembered, was also an afterthought, for Mr. French when the demand was first made for the paper, had distinctly acknowledged its justice. He chose afterward to claim the paper as his own, and Mr. Rogers chose to support him. The only question was one as to the legal ownership of a piece of property; and we will venture to say that a jury of unprejudiced men could not be empannelled in New Hampshire, who would have decided the case against the Society. This was the cause of all the difficulty: the Society wanted its property, which had been mismanaged, and Messrs. Rogers and French were not disposed to give it up. If Mr. Pierpont knew these facts, he has committed a wilful slander; if he did not know them, he has committed it without taking the trouble to ascertain its falsehood.

Blackwood's Magazine for October, Scott & Co's. Reprint.—Letters to Godfrey; originally contributed to Blackwood's Magazine. By an American Citizen. Printed for the Proprietor.

The Letters to Godfrey, we supposed would be all we should see of the reprint of Blackwood for October.—Messrs. Blackwood and Son, the proprietors of the Magazine, for want of a law of international copyright, were disposed to try conclusions with such weapons as they could lay their hands on, with the American publishers, Messrs. Scott & Co. or—as Godfrey's correspondent calls them—Messrs. Reprint & Co.—and procured, therefore, the writing of an article, entitled in the magazine, Maga in America, and in the pamphlet Letters to Godfrey. The republication of the magazine would of course be an infringement of the American copywright. This we understand, was only the first step to a systematic attempt on the part of the English Reviews to put a stop to reprints from which they reaped no benefit. Mr. John Jay, the Attorney for Blackwood & Son, was ready to test the question in the appearance of Blackwood. Of course, there can be no doubt as to what the result would have been. Messrs. Scott & Co. however, immediately entered into an arrangement with Mr. Jay, which gives us Blackwood in its usual form, and stops further proceedings. Should the same course be pursued with the other English Reviews, we shall have a law of copyright made by publishers, which will redound much to the benefit of American writers.

Maga in America, or the Letter to Godfrey, is a lively account of the American fac-simile of the Edinburgh Magazine, and is of course, *the* article of the number. Messrs. Scott & Co., if their code of mercantile morality is no higher than the other publishing houses of this country, deserve credit for their good nature. Unlike another New York house, they no doubt, laugh in their sleeves at the jokes at their expense, while they quietly pocket the affront in the price of publication.

The Union Magazine for November. Israel Post, 140 Nassau Street.

We are disappointed that Mrs. Kirkland does not aim at something higher in her Magazine than mere competition with the other "Yellow-covered monthlies." Graham's and Godey's, and others of like character, may be very good in their way, and we have no doubt are perfectly satisfactory to the class they are intended for. But Mrs. Kirkland is capable of making a periodical that shall take a higher rank, and attempt something better than mere amusement. The Union Magazine, however, is the best of its kind, though we wish its kind were better. It can never be dull as long as it has its present editor.

The most note-worthy article of the present number is a notice of George Sand and "the Journeyman Joiner." The editor seems either to have missed most unaccountably the spirit of that book, or to have calculated too closely the length and breadth of popular prejudice—or rather the prejudices of young ladies and gentlemen whose test of good breeding is in the cut of a coat, or the style of a bonnet. There is, however, unfortunately a great deal of vulgarity in the world besides that that does not know how to handle a silver fork in the most approved fashion, and incongruities in the marriage relation much more difficult to reconcile, than the question whether the knife should be put in the salt, or the loaf-sugar be taken with the tongs or the fingers. With all deference to Mrs. Kirkland we question whether, in our own country especially, every mechanic is a low bred fellow, every man in white kids a gentleman, and every woman in silk and cashmere a lady. If bad manners, and essential vulgarity should be made good cause for divorce, we fancy there would be some remarkable changes in the "Upper Ten."

Married,

On the 23d instant, by Rev. Henry Chase, THOMAS T. BENNETT, of this city, to MATILDA WARD, of Staten Island.

At Mount Pleasant, Iowa, October 11, by J. T. Morton Esq. (height 6 feet 3 inches,) SILAS G. WEEKS, Esq. of Warran co. Ill. (height 6 feet 4 inches,) to Mrs. MARY ROBB, of M. P. (height 6 feet 1 inch.)

Died,

On the 25th ultimo, at Blairstown, N. J. at the residence of her son-in-law, the Rev. J. A. Riley, AMY H. CARROLL, wife of Joseph F. Carroll, of Port Carbon, (Pa.) and daughter of the late Daniel Hawkhurst, of this city.

The death of this amiable and excellent woman was announced in the Standard two or three weeks since, and the expectation that a fitting notice would be taken of it by one of her nearer friends alone prevented us from then referring to it more particularly. We are not willing that she should pass away from among us without, on behalf of many who knew and esteemed her, a word of natural grief for her loss. Many who have been in the habit of attending our annual meetings of late years, though they may not have known her name, will not fail to remember the constant and attentive listener, whose very presence seemed to carry with it something of the sanctity which belonged in old times to the quiet of Friend's Meeting; and the advocates of the cause of the slave who were within the more immediate circle of her influence will miss her ever earnest and ever constant efforts in its beh Her last words were of the slave, as her life for years had been a testimony for his cause.

We know her more particularly as an Abolitionist, for as such we have often met her, and been cheered by her hopeful words, and encouraged by her example. But to nearer friends, and to her own family she maintained the other relations of life with affectionate devotion to their best interests, and in a spirit of the most perfect self-sacrifice. The unobtrusiveness of her character will not render her loss any the less deeply felt by a circle wider than she herself ever dreamt of influencing.

In Lexington, (Va.) October 13, Mrs. SUSAN S. McDOWELL, consort of Hon. James McDowell, formerly Governor of Virginia, aged 47.

On the 30th instant, FANNY FAY, aged 16 months, daughter of Samuel and Frances S. Osgood.

ACKNOWLEDGMENTS.

For Standard,—from October 25th, to 30th, 1847.

436	Salom Greene, Jay C. H. Indiana,	$1 00
436	A. P. Jaques, West Newburg, Mass.	1 00
437	W. C. Kenyon, Alfred, N Y	1 00
437	S. C. Burdick, "	1 00
437	John Buel, Hume, N Y	1 00
433	John Myrick, Princeton. Mass	1 00
433	Samuel Mosher, Brooks Grove, N Y	1 00
431	Rev. J. H. Cochran, Alfred, N Y	1 00
437	Charles Grover, Hume, N Y	1 00
430	Louisa Lewis, Salem, Mass	1 00
430	E. M. Chipman, "	1 00
430	J. Hayward, "	1 00
430	E. Roberts, "	1 00
430	Thomas Drew, "	1 00
430	E. H. Payson, "	1 00
430	Joshua Pope, "	1 00
430	A. & D. Lord, "	1 00
430	E. B. Perkins, "	1 00
430	H. Russell, Jr. "	1 00
430	A. Williams, "	1 00
430	D. Means, "	1 00
430	S. S. Johnson, "	1 00
430	John B. Pierce, "	3 00
426	Col. John Russell, "	1 00
430	William Buffum, "	1 00
430	Amos P. Day, "	1 00
430	J. A. Innis, "	1 00
430	A. Lackey, "	1 00
439	M. E. Howland, Worcester, Mass	1 00
432	A. Henshaw, West Brookfield, Mass	1 00
469	Calvin Stebbins, S, Wilbraham, Mass	2 00
436	J. C. Ray, New Bedford, Mass	1 00
415	Rev. C.Palfrey, Charlestown, N H	50
418	Mrs. A. Alvord, Boston, Mass.	1 00
445	David Jay, Northampton, Mass	1 25
445	Rev. R. Ellis, "	1 25
445	Isaac Austin, Nantucket, Mass	1 25
445	Moses Joy, "	1 25
430	Moses Sawin, Southboro, Mass	1 00
428	Samuel Haskell, Portland, Me.	1 00
428	I. S. Little, "	1 00
428	Wm. W. Thomas, "	1 00
428	E. F. Varnum, "	1 00
416	H. Dow, "	1 00
417	C. J. Baker, "	1 00
416	M. Hussey, "	1 00
423	Caleb Jones, "	1 00
423	E. McKenney, "	1 00
438	Mary Horton, "	1 00
438	W. R. Shepherd, Quaker Springs, N Y	1 00
438	Obadiah Davis, "	1 00
438	Isaac Wilde, "	1 00
438	Orrin C. Anthony, Riceville, N Y	1 00
438	Charles H. Phelps, Kingsboro, N Y	1 00
438	Joseph Hewitt, Oppenheim, N Y	1 00
		48 50
	Total,	$48 50

FRANCIS JACKSON, Treasurer.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

This Week's Paper.

FOURTH PAGE.—*Miscellany:* A Day with the White Quakers—Singular Facts; Lowell and the New School of Poetry; The Divining Rod. The Death Hour of Jean Paul Richter; The Premeditated Murder in the Old Bailey; Christian Truth: Gleanings from Foreign Papers.

FIRST PAGE.—*Peculiar Institution:* Trial for Murder. *Proslavery:* The Liberty League. *Selections:* Kidnapping by the Wholesale—The Free States invaded by an armed band of Slaveholders; Wm. Goodell on New Organization and Third Party; Letter to R. D. Webb.

SECOND PAGE.—A Fugitive Slave Case; White versus Black. *Communications:* The Unitarian Convention.

The Election.

The returns of the Election on Tuesday were received here so fully and accurately as to give us the result in the papers of this (Wednesday) morning. The Whigs have carried the State and city. Their whole ticket is no doubt elected by a majority of from twenty to fifty thousand.

GENERAL INTELLIGENCE.

Foreign.

Late from Mexico.

By an arrival at New Orleans from Vera Cruz, dates from that place to the 19th of October, have been received. There is nothing later from the city of Mexico, but the news from Puebla and Santa Anna is important. From the telegraphic dispatches to the daily papers we collate all that is of interest:

Santa Anna made his appearance in Puebla on the 25th, and addressed a letter to Col. Childs, requesting him to leave Puebla, saying that he could now do it with safety, or else with 8,000 men he would compel him.

Childs answered, and declined to evacuate, or go to Mexico or Perote, as proposed by Santa Anna. Santa Anna, on the evening of the 27th, commenced cannonading from three different points, doing much injury to the city. Hostilities were suspended at night and renewed next day.

On the 29th, Santa Anna commenced a breastwork with cotton bales, when Childs's bombs increasing, many citizens went to Santa Anna at Carman, and obtained a suspension of the firing. The artillery then marched to the convent of Santa Rosa, and commenced a fearful attack, but night produced a cessation of firing. The nuns were removed from the convent, and on the 30th, nothing was done except a few grenades thrown from the direction of San Juan del Rio, in the rear of the convent, in whose church Gen. Rea had erected a battery to operate on San Jose.

The same paper of 2d, says, since Santa Anna left, the cannonading had ceased, and the cotton warehouse of M. Valesco, which had furnished bales for his breastworks, with two thousand bales in the convent of Santa Domingo, were fired and burnt at night, causing the inhabitants to fear that the Americans had left the intrenchments, and were storming the city.

All was quiet at the National Bridge on the 13th.—The Legislature of the State of Vera Cruz met at Huatusco on the night of the 27th, and new State officers were elected, who were believed to be more active in raising supplies to prosecute the war.

On the 1st of October, says a Spanish paper, Santa Anna sallied out of Puebla with two thousand cavalry to attack the train, and reached Perote on the 4th, but that his soldiers, exceptone hundred and thirty of his body guards, before reaching Tepeyahualco, pronounced against him as unworthy to command. Santa Anna thereupon proceeded towards Oajaca to raise troops.

The report that Santa Anna was endeavouring to embark is denied by the Spanish papers, and his determination to fight asserted.

Senor Pena is discharging the duties of President at Queretaro, and has refused to recognize the associates appointed by Santa Anna. He prefers Congress should appoint.

Richard Bemish and Wm. Miller, soldiers, died on board the steamer Day.

Gen. Patterson has four thousand troops at Vogura. He sent out Capt. Truell with 200 mounted men, and Capt. Armstrong with about the same number, in the direction of Medelin and Santa Fe, on the Orizabo road, to beat off the maurauding guerillas. They killed sundry guerillas, and cleared the country, with no harm to their men.

Major Polk takes command of Major Cook's detachment, who goes to Washington on Fremont's trial.

Santa Anna's whereabout is very uncertain.

Major Cook arrived at New Orleans on the steamer James L. Day.

Major Webster arrived at New Orleans en route for Vera Cruz.

General Items.

Kidnapping.—We have been informed that on Tuesday night of last week, two mulatto children were kidnapped from their mother on Grand River, and run off into the State. The children are girls, both free, and of Cherokee mixture, and were taken by three men, two of whom were recognized as white men. The wretches entered the house, enquired of the mother where her children were, tied them while in bed, in her presence and took them off—one of them representing himself as the sheriff of Delaware District. The outrage is a very gross and daring one, and some measure should be adopted by those in authority to restore its unfortunate victims to freedom. —*Cherokee Advocate.*

A Colony of Teachers.—Thirty-five young ladies, says *N. Y. Evangelist*, have just left the city of Hartford, under the care of the National Board of Education, for which Ex-Gov. Slade is General Agent. For three weeks have been passing through a course of preparatory training, under the care of Miss Catharine Beecher. They received their board gratuitously in various families in that city, to whom they endeared themselves by their Christian department. On Sabbath evening, a public meeting was held in the Center Church, and an address of an hour and a half was delivered by Mr. Slade, in explanation of the object.

Progress of Freedom.—The Southern Observer says—Quite a spirited discussion is going on in the Charleston papers about the propriety of having separate houses of worship for the slaves, and of giving them religious instruction. A writer in the Evening News, after commenting upon the article of his opponent, remarks in closing, that the time is near at hand when no institution can long endure in the civilized world, which is inconsistent with the spread of knowledge and religion. The true policy the best security of the South, is to maintain that Slavery is consistent with everything that is good, and that we are not afraid to give the slave the word of God. He says, the moment the South admits that we dare not, our doom is sealed.

Free Suffrage in Connecticut.—The following is the official vote of the freemen of Connecticut on the question of so amending the Constitution as to extend the right of suffrage to coloured citizens:

Cos	*Yes.*	*No.*
Hartford,	1,343	3,666
New Haven,	1,045	2,094
New London,	434	2,563
Fairfield,	302	2,765
Windham,	660	1,152
Litchfield,	680	3,282
Middlesex,	521	1,442
Tolland,	368	1,184
Total,	5,553	19,795

Majority against the amendment 13,795.

Moral Darkness in Virginia.—Bishop Johns, of Baltimore, at a recent meeting of the Protestant Episcopal Church in New York, made the following statement in regard to Virginia, as reported in the New York Express: "At a recent meeting of the Bible Society for Virginia, it was reported that there are sixteen thousand families without the Word of God. He knew of more than one county were there was no edifice for the worship of God, and no minister of any denomination whatever. The depth of their ignorance was amazing. A minister was summoned to attend the couch of a dying man, and on examining him as to his religious faith, found that he had never even heard the name of Jesus Christ but as an oath. Nor was this a solitary case. Two females were called to testify in court on important business; on questioning them, previous to swearing them, it was ascertained, to the astonishment of both judge and jury, that they had never heard of either the Bible or of God!"

It is stated in the *Norfolk Herald* that Mr. Holland, who came passenger in the United States Frigate Columbia, from Rio Janerio, was sent to the United States by the U. S. Consul at that place, as a witness in the case of James H. Plunkett, an American citizen, who is accused of having been engaged in the Slave Trade on board of the American bark Fame, of which vessel he is said to have been the chief mate. He has been on board this ship since the 13th of August last, when he was taken out of the American brig Montezuma, off the harbour of Rio, on her passage to Baltimore, by one of the boats of the Columbia.

NOTICES.

FOURTEENTH NATIONAL ANTI-SLAVERY BAZAAR.

The Committee of the Fourteenth National Anti Slavery Bazaar have the pleasure of informing their coadjutors in all parts of the country that Faneuil Hall will be open for their reception on Tuesday, the 21st of December.

The Committee earnestly urge upon their co-laborers the necessity of strenuous exertion to make the occasion as profitable as possible to the cause. Ten Thousand Dollars is the smallest sum required by the exigences of the cause, to sustain its agencies, depositories, periodicals, &c. extended as they now are over the free States. A few calculations will show that the sources are ample and abundant from which this aid may be drawn. For example, there are ten towns in Massachusetts alone in which there are ten families, each of which might easily send in $1000 worth of goods. Here at once is the required $10,000 of goods. There are ten other towns in which there are twenty persons who might each easily send in $500 worth, equal to $10,000 more. The effort required to prepare and collect this amount is the very one that at the same time creates a market. Unlike the processes of ordinary trade, it is in all these philanthropic struggles against the popular tide, the supply that creates the demand. To sell $1000 worth of goods, we must raise at least double that amount, and so in like proportion. It must not, therefore, be supposed possible, that we can have too large a supply, because we have goods left when the Bazaar closes. All that remains in the hands of the committee is always carefully appraised, packed and stored, to aid in other Fairs, by means of which the anti-slavery feeling is kindled or kept alive in all parts of the country. Last year, the goods remaining were made serviceable to the cause through Fairs in Weymouth, Plymouth, New Bedford, Mass.; Rochester, West Winfield, Waterloo, N. York; Philadelphia, Pa.; Salem, Ohio.

From some of these places, hundreds of dollars were returned to the State Treasury, and in all great local good was effected. Many similar applications were unwillingly refused, for want of suitable goods. Again then let it be remembered the supply cannot be too great.

It should not be forgotten by New York, Ohio, Pennsylvania, and all other Sates to which anti-slavery aid has flowed from the American A. S. Society, that they also are bound to co-operate with the Bazaar as a national enterprise.

The committee are often asked what sort of goods are saleable and acceptable. The reply might be, no description of goods will come amiss. No object of taste—no work of art—no specimen of ingenuity—no product of agriculture—no article of dress—no kind of provision, but may become promotive of the cause. It would be most desirable to be able to point to beautiful specimens of excellent workmanship of every kind—the gifts of American skill and industry, that the reputation of our own country may be enhanced by this occasion in an artistical and mechanical as well as in a moral point of view. The shortness of the time and the nature of the occasion forbid the reception of articles on commission, but the committee trust that the cause will appeal to the hearts of Bostonians to secure donations of furniture, musical instruments, new inventions and mechanical improvements such as they have not heretofore been favoured with.

Of course the agents of the American A. S. Society and the Mass. A. S. Society are doing all in their power to open a channel of communication with the Bazaar in every place they visit; and the committee refer to the resolutions of the Boston Female A. S. Society in another column, as containing a valuable suggestion which, if vigorously acted upon, might become of vast importance to the cause.

It cannot be expected of our British friends, that they should aid us so much as they did before pressure of Irish and Scotch distress was so seriously felt. ☞ We must work the harder at home to supply that probable deficiency, and thereby show ourselves worthy to have been so generously helped thus far. ☜

N. B. Beautiful goods from Paris, selected for the Bazaar, have already arrived.

☞ *Donations* of money or pieces of goods are solicited, for the general purposes of the Bazaar.

THE LIBERTY BELL will be published as usual. Its list of writers is a brilliant and distinguished one—more so now than ever. The Frontispiece will be an engraving of FRANCIS JACKSON. Donations in aid of the publication to be sent to M. W. CHAPMAN, 6 Chauncy place. All the friends of whom the Editor has the promise of Literary contributions are entreated to forward them NOW, *as the press is waiting*, and the time insufficient.—M. W. C.

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

At the Annual Meeting of the B. F. A. S. Society, which was held at No. 21 Cornhill, the afternoon of Oct. 13th, the following resolutions were unanimously adopted:—

Resolved, That the friends of the cause throughout the country are hereby requested to ask of all such ministers as have signed Anti-Slavery protests, preached Anti-Slavery sermons, or in any way indicated an interest in our cause, the presentation of the Address of the Committee of the 14th A. S. Bazaar to their respective congregations for the purpose of obtaining in each church a special effort during the coming two months, in aid of the Bazaar.

Resol Tved, That the Rev. heodore Parker, the Rev. William H. Channing, the Rev. James Freeman Clarke, the Rev. Mr. Dennis, the Rev. E. H. Chapin, the Rev. Edward Beecher (and any and all such other clergymen of Boston, to whom we may consistently tender such a mark of our high respect) be hereby earnestly requested, for the sake of the cause of freedom and humanity, to present the address of the Committee to their respective Congregations, and to advocate, and aid in organizing, their co-operation with the Bazaar. The following are the list of officers:

President—Thankful Southwick.
Vice President—Helen E. Garrison.
Domestic Corresponding Secretary—Henrietta Sargent.
Foreign Corresponding Secretary—Maria W. Chapman.
Recording Secretary—Abby Southwick.
Treasurer—Harriet M. Jackson.
Counsellors—Eliza F. Meriam, Mary G. Chapman, Hannah Tufts, Mary J. Trask, Mary Willey, Anne W. Weston.

ANNUAL FAIR

Of the Philadelphia Female A. S. Society.

Our usual announcement of the time of holding this Fair, seems scarcely necessary, now that the friends of Freedom in Pennsylvania are so familiar with it, and so well-informed respecting the necessary preparations for it. We do but remind them that the advancing season warns us all to lose no time which may be devoted to this highly important department of our labour. The brilliant success of our last Fair should stimulate us to new efforts in preparing for the next, and, for the slave's sake, we should not permit this to be inferior to those which have preceded it. The state of our enterprise at this eventful period demands that we relax not our efforts, and among the measures which we have adopted for filling the Anti-Slavery treasury, few, if any, have proved more efficient than this. We trust that no word is necessary to rouse our true fellow-labourers to zealous and *immediate* action. To those who have not heretofore shared these labours with us, whose hearts are now beginning to beat in sympathy with the oppressed, we affectionately say, Come, go with us, and we will do you good!

Sarah Pugh,	Margaretta Forten,
Mary T. Stickney,	Gertrude K. Burleigh,
Anna M. Hopper,	Mary Grew,
Emma Parker,	Mary Shaw,
A. Matilda Cassey,	Sarah M. Douglass,
Janette Jackson,	Lydia Gillingham,
Maria M. Davis,	Esther Burr,
Margaret Griscom,	Eliza J. Bias,
Martha Carman,	Clementine Green,
Harriet D. Purvis,	Esther Reckless,
Hannah L. Stickney,	Esther Hogeland,
Emily Winslow,	Elizabeth Carman,
Theresa K. Hallowell,	Huldah Justice,
Paulina S. Wright,	Margaret Jones,
Sarah A. McKim,	Sarah L. Child.

MASS CONVENTIONS,

To be attended by

FREDERICK DOUGLASS, C. L. REMOND, AND J. C. HATHAWAY.

WAYNE COUNTY.

Rose Valley, Thursday evening, November 4 Friday, 5. West Walworth, Sunday, Monday, 7 and 8.

ONTARIO COUNTY.

Victor, Wednesday and Thursday, 10 and 11.

YATES COUNTY.

Penn Yan, Tuesday evening, November 16 and Wednesday, 17.

SENECA COUNTY.

Ovid, Friday and Saturday, 19, 20.

CAYUGA COUNTY.

Ledyard, Sunday evening 21, & Monday, 22.

TOMPKINS COUNTY.

Ludlowville, Tuesday evening, 23.
Reynoldsville, Thursday & Friday 25, & 26, at 10 A. M.

STEUBEN COUNTY.

Bath, Sunday & Monday 28, & 29.
Hornellsville, Wednesday December 1.

ALLEGANY COUNTY.

Friendship, Friday 3.

CATTARAUGUS COUNTY.

Franklinville Sunday & Monday, 5 & 6.

CHAUTAUQUE COUNTY.

Ellington, Wednesday, 8.
Busti, Friday Saturday & Sunday 18, 11, &. 12.

It is Confidently expected that the friends of the slave in each of the above mentioned places will spare no pains in making early arrangements for the meetings by procuring large houses, a good supply of fuel and above all, provisions for having the houses well lighted for the evening meetings.

Let every person within reasonable distance be notified of the meetings and if they fail to attend it will be their irreparable loss.

J. C. HATHAWAY,
General Agent for the State of New-York
FARMINGTON, 10th mo. 1847.

THE FOURTEENTH

National Anti-Slavery Bazaar.

TO BE HELD IN BOSTON.

During Christmas and New Year's week, 1847 8.

The undersigned, the Committee of the Fourteenth National Anti-Slavery Bazaar, appeal to all that is good and true in this nation for which they labour, to aid their undertaking

Our object is the abolition of Slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honour and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of Slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us therefore to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?" our answer is, "it shall be spent wholly, only and directly, in awakening, informing, and influencing the public mind on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of Freedom and the hatred of Slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals, of our nation—that its Government should become the tributary of crime."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship, while a clear-sighted economy will also forbid its being used in the equally benevolent though less effectual, channel, of a vigilance committee. It will be spent in propagandism: for we strike openly, boldly, strongly, and successfully too, as our fourteen years of labor prove, at the *root*, of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of lying on the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the different frivolities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000.

at the ultimate disposal of the American Anti-Slavery Society.

M. W. Chapman,	*Sarah B. Shaw,*
Ann. T. G. Phillips,	*Mary G. Chapman,*
Helen E. Garrison,	*Caroline Weston,*
Mary May,	*Susan C. Cabot,*
Eliza Lee Follen,	*Anna R. Philbrick,*
Sarah S. Russell,	*Henrietta Sargent,*
Louisa Loring,	*Hannah Tufts,*
Mary Young,	*Eliza F. Meriam,*
Mary Willey,	*Caroline F. Williams,*
Anne Warren Weston,	*Evelina S. A. Smith,*
Maria Lowell,	*Sarah H. Southwick,*
Frances Mary Robbins,	*Ann R. Bramhall,*
Lydia Parker,	*Harriet T. White,*
Harriet B. Hall,	*Abby Francis,*
Catharine Sargent,	*Abby Southwick,*
Harriet M. Jackson.	

LIVINGSTON AND ALLEGHANY COUNTIES.

Joseph C. Holley, a coloured man from Brooklyn, Long Island, late of the District of Columbia, and G. B. Stebbins, of Rochester, N. Y. will hold Anti-Slavery meetings as follows, viz:

West Middlebury,	"	November 1 and 2
Wyoming,	"	3 and 4
Covington Centre,	"	5 and 6

The above meetings will commence at two and seven o'clock, P. M. of each day.

Miscellany.

From Howitt's Journal.

SINGULAR FACTS.

A DAY WITH THE WHITE QUAKERS.

My curiosity had been excited during a short visit to Mountmelick, in the autumn of 1840, by various reports relative to a new sect, denominated White Quakers, which had sprung into existence under the teaching of two individuals—Joshua Jacob and Abigail Beale.

In some societies I heard them described as a set of harmless enthusiasts, who sought to establish a kind of Utopian Republic, in which all property was to be held in common, and who had made themselves obnoxious to the members of the sect from which they had separated, by their unceasing denunciations of the lamentable shortcomings and backslidings of the latter; whilst in other circles they were attacked with the fiercest invective, and depicted as arch-heresiarchs, who promulgated the most abominable doctrines, and gloried in their crimes. It is needless to say the darker portrait was from the pencils of their quondam co-religionists. Amidst these conflicting statements I found it difficult, if not impossible, to form a correct judgment, though I thought I could detect in the latter statement a leaven of the old spirit which had lighted the Smithfield fires, and dragged men to the stake for theoretic opinions.

I accordingly endeavoured to make myself acquainted with their peculiar tenets, but was compelled, from the shortness of my stay, to leave the scene of their labours without acquiring the desired information.

I now lost sight of the body for a time, but a friend of mine having, towards the latter end of the year 1846, purchased some property from the society, I was brought into communication with one of its leading members, and received an invitation to visit Newlands, their present residence. This invitation I accepted, and a fine morning in "the merry month of June," found myself and family on the road to their abode. The day was delightful; a few fleecy clouds flecked the bosom of the sky, adding new charms to the rich landscape, by the sudden alternations of light and shade which they caused as they floated gracefully across the disc of the sun; whilst the atmosphere was redolent with the delicious perfume of the hawthorn.

On arriving at our destination, the gate was opened for us by an intelligent lad, dressed in the costume of the society, namely, a jacket and trousers of white Russia duck, with shoes of the original colour of the leather. He held in his hand a volume of Murray's Colonial Library—Hay's Western Barbary. On inquiring how he liked that work, he replied, "Very much; that it was filled with interesting anecdotes, narrated in a most spirited manner." From this he digressed to the state of the weather, and stated that the community would soon commence their hay-harvest.

The demesne, which belongs to the late Lord Kilwarden, contains about 130 statute acres, tastefully planted with oak, ash, and elm trees, sprinkled here and there with magnificent beeches, whose tawny leaves add fresh beauty to the whole. The house, a modern mansion, of moderate pretension, stands at a short distance from the road. On our approach, we were met by one of the female members of the community, who bade us welcome to Newlands, and ushered us into the library, a handsome apartment of about twenty feet square, well stocked with books—consisting for the most part, of history, biography, and travels. The walls were covered with maps, and the tables strewed with several volumes of beautifully illustrated works.—But what struck us most was the chaste simplicity and exceeding purity of the whole.

The tables and chairs were of common deal, but so white and polished, it might be supposed the female members of the community spent a large portion of their time in keeping them in their present state of perfection, whilst the wicker flower-stands, painted in the favourite colour of the society (white), exhibited nosegays of the most brilliant and rare flowers.

We were yet admiring the beautiful arrangement of the apartment, when Abigail Beale entered, and, extending her hand to me with the most unaffected grace, said, "Thee art welcome, and so is the family." As some of my readers may be curious to learn what kind of person this founder of the sect is, I will endeavour to describe her. In age, she may be any where between thirty-six and forty; her stature is somewhat above the middle height, and her person slender and graceful. Her face is oval, rather plain than otherwise: but when she smiles, the whole expression is changed, and you almost deem her handsome; whilst there is a placidity in the thoughtful grey eye, which speaks of deep conviction, and a soul at peace with itself. As we gazed on this graceful exterior, and listened to the low sweet tones of her voice, as she descanted with all the enthusiasm of a poet on the superior attractions of a country life, we said one to the other, "Can this person be what her opponents describe her?" and our better feelings replied in the negative. After a short period passed in conversation, she inquired whether we would like to see the community at dinner. Having replied in the affirmative, she led us into the dining-room or refectory, a handsome apartment, lighted on two of its sides by windows reaching from the ceiling to the floor, whilst that facing the south opened into a conservatory filled with the rarest exotics, and perfumed with the odour of orange-trees just bursting into blossom; the fourth, that by which we entered, contained the fire-place, surmounted by a magnificent chimney-piece of white marble, exquisitely inlaid with vine-leaves in different shades of the same material. We were informed that it cost upwards of three hundred pounds.

The members of the community, adults and children, both male and female, were seated round a large table, piled with coarse wheaten bread, butter, cheese, and dishes filled with raisins, almonds, and other dried fruits, tastefully garnished with laurel leaves. The only beverage which appeared to wash down this primitive repast was one of which Father Mathew himself might have partaken, being the simple element, fresh and sparkling as when drawn from the living fountain. As we entered, one of the men was reading from the pages of the "Family Herald," something which appeared to excite considerable amusement. A painter would have loved to sketch the group—the men in their snowy dresses and flowing beards (it is wonderful what majesty the beard adds to the human face), and the women with their uncovered heads and spotless garments. We were particularly struck with one venerable old lady, whose silvery hair proclaimed that she had trodden the thorny paths of life for upwards of sixty years, but whose rosy cheek and brilliant eye bore ample testimony to the efficacy of abstemiousness in prolonging health to an advanced period. On inquiring for Joshua Jacob, we were informed that the person who had been reading was that individual. This took us quite by surprise, for we had pictured to ourselves a gloomy fanatic of the Puritan school, such as Sir Walter Scott delighted to portray; and were surprised to meet, instead of this creature of our imagination, a handsome middle-aged man, of agreeable manners, who could indulge in a harmless jest, without considering that it merited the punishment of the Deity.

When conversing with him on this subject afterwards, he said, that it was one of the effects of true religion to make us cheerful and happy; and that it was the bigot or the fanatic alone who would convert this glorious earth, given by God to his creatures, into a hell, and make man's happiness only to commence on the other side of the grave.—However we might differ with him on other subjects, we were compelled to admit the justness of this reasoning.

On questioning some of the other members as to their peculiar tenets, we learned that they held the earth was given unto all for a heritage, and that noble and peasant, rich and poor, were but the creations of a corrupt order of things; that the time, however, was approaching, when this factitious state would pass away, and the whole family of man live together in a state of perfect harmony, worshipping the same God, and redeemed by the blood of the same Saviour.

They said that many calumnies had gone abroad against them from interested or ignorant parties; but conscious of the rectitude of their own views, they could calmly await the time when their principles would stand justified in the eyes of the world.

When they first joined themselves together as a society, their rules were much less stringent than they are at present, and the use of animal food was allowed; but of late, they have restricted themselves to vegetable diet alone, to which may be added butter, cheese, and honey. They go to rest with the sun, and rise at four or five, A.M. to commence their labours of weaving, sewing, spinning, basket-making, &c.: whilst one of the members reads aloud from some instructive and amusing work selected for that purpose. Having breakfasted, they adjourn to the fields, when the regular occupation of the day may be said to commence. Men, women, and children, alike assist in the cultivation of the farm, for it is one of their axioms, that every hand is able, and ought to supply its owner's mouth with food. The community consists at present of about thirty persons, children included; it was at one time still more extensive, but the increasing strictness of their rules has caused the lukewarm and unworthy to fall away.

From the dining-room we proceeded to the gardens, which are extensive, and contain a handsome green-house and grapery; the former filled with a superb collection of plants, native and exotic; whilst the latter, even at that early season, might be said to groan under the weight of the incipient clusters, forcibly recalling those exquisite lines of Byron:—

"Sweet is the vintage, when the showering grapes
In Bacchanal profusion reel to earth,
Purple and gushing."

After an hour spent in admiring the brilliant hues of the flowers, and inhaling their delicious odours, we were taken over the farm, a large portion of which is devoted to tillage.

The members of the community who accompanied us, pointed with apparent feelings of pride, to the luxuriant crops of wheat, oats, beans, &c.; and informed us that the whole was the produce of spade labour. Their leader, Joshua Jacob, is a great enemy to idleness, and appears to coincide in the opinion of Thomas Carlyle—that work is worship. Indeed, the following extract from the "Past and Present" of that eloquent, yet quaint writer, may be said to be embodied in the acts of the society:—

"Properly speaking, all true work is religion, and whatsoever religion is not work may go and dwell among the Brahmins, Antinomians, Spinning Dervishes, or where it will: with me it shall have no harbour. Admirable was that of the old Monk's, *'Laborare est Orare,'* work is worship. Older than all preached gospel, was this unpreached, inarticulate, ineradicable, for ever enduring gospel—work, and therein have well-being. Man, Son of earth and of heaven, lies there not in the innermost heart of thee, a spirit of active method, a force for work, and burns like a painfully smouldering fire, giving no rest till thou unfold it,—till thou write it down in beneficent facts around thee? What is immethodic waste, thou shalt make methodic, regulated, arable, obedient, and productive to thee. Whatsoever thou findest disorder, there is thy eternal enemy; attack him swiftly, subdue him; make order of him, the subject not of chaos, but intelligence, divinity, and thee. The thistle that grows in thy path, dig it out, that a blade of useful grass, a drop of nourishing milk, may grow there instead. The waste cotton-shrub gathers waste white down; spin it, weave it; that in place of idle litter, there may be folded webs, and the naked skin of man may be covered."

As we returned towards the house, our attention was attracted by a number of squalid-looking creatures, who exhibited every phase of human misery, and who devoured, with all the avidity of hunger, the bread and other refreshments which had been divided among them, according to the daily custom of the community. At a later hour, a man who had fainted by the way-side, from the want of food, was carried by the neighbouring peasantry, and laid at the hall-door to receive that relief, which a grey-headed peasant whispered to us was never refused to the destitute. As we gazed on these good Samaritans, pouring wine and oil into the wounds of the famine-stricken and bruised of heart, we could not help thinking that it were well if those who slandered them would obey the Christian mandate, "Go thou and do likewise."

After partaking of some refreshment, and being presented with a few of the choicest specimens of their conservatory, we bade them adieu, bearing with us the full conviction, that, however their tenets may be opposed to the practices and prejudices of the world, they are a simple and honest-minded people, who earnestly believe, and faithfully practice the doctrines which they inculcate. Dismissing the plural and family we—I shall now speak in my own proper person, and declare fearlessly, that they possess, in my opinion, two of the best attributes of true religion, namely, that expansive charity which embraces within its arms the distressed of all sects—and that Christian humility which teaches self-abasement, and the forgiveness of injuries.

Differing from them, as I do, in religious opinions, I have attempted no defence of their tenets; nor am I prepared, gladiator-like, to enter the polemical arena as their champion; at the same time, I think it but justice to an inoffensive and much-slandered people to attempt by all means in my power to dispel those mists which malice has raised around them, and to place them in a proper light before the world.

It would be alike unworthy of the nineteenth century, and the country in which we live, that vexed sectarianism should be allowed to slander when it could not slay, without some sturdy lover of civil and religious liberty being found to raise his voice and wield his pen in defence of the persecuted.

From the Louisville Journal.

LOWELL AND THE NEW SCHOOL OF POETRY.

James Russell Lowell, the subject of this paper, and the best, if not the earliest, of the disciples in our country of the new school of poetry of which we have just spoken at so great length, is the son of the distinguished Dr. Lowell, the Unitarian clergyman, of Boston, and, according to Mr. Griswold, was born about 1819, and is now a lawyer in his native city. Mr. Lowell has, we believe, published but two volumes of poems; the one, "A Year's Life," was published in 1841, and the other, "A Legend of Brittany and other Poems," has run through two editions, the last of which was published in 1844. Mr. Lowell, we regret to say, is but little known in the West, and yet we are not alone in the opinion that he is the first poet in our country. We would be understood to say that his capabilities surpass those of any poet that our country can claim. His fame is, however, more in the future than in the present, but the half-opened bud gives promise of a glorious flower. He is but planting the seeds that are to bring forth the ripe fruits of immortality.—Lowell was born a poet; his writings are as purely the result of inspiration as ever were the oracles of the Pythoness upon her tripod. To write true poetry, a man must be possessed of a real desire to benefit his species; it is not enough that he should rhyme for fame or vainglory; he must feel his heart warmed with the gentle inspiration of the goodness of God and Truth, and a keen sense of his mission here, and his poetry comes *to him;* he is wooed and not wooing of the muse. Thus is it with Lowell. He feels that he wears the poet's mantle not as cloak for a thousand faults, nor as a bright gilded screen before a loathsome corpse, but as a badge and emblem to show that he has been among the stars and caught the strain of their heavenly symphonies and brought to earth a message from the angel-world. No one more fully feels the magnitude of his office, and none more truly strives well to employ his mission. Lowell has been called a dreamer, but his dreams seem to us more like the reflections and reasonings of some mighty mind than like the idle reverizings of mere imagination. He is certainly imaginative, but he is not solely so. He possesses strong ideality, and though it is his most prominent faculty, yet it is not possessed to the exclusion of other strong faculties of mind. The fact is that in order to understand and appreciate Lowell, we must think of him as the Roman of old thought of one of his gods sitting away off on the cloudy top of high Olympus and in calm and undisturbed majesty uttering his words of solemn import. We cannot view Lowell as a mere artist; we cannot scan him as we would have done Pope, because we cannot have the heart to do it. He is our brother, friend, and teacher. He loves us, and we cannot turn over his pages without feeling that he loves us. His philanthropy is world-wide, "he grieves to hear an erring brother's shame;" truly "he is equal and kindly brother of all." And it is for this and for his own innate goodness that we love him. The abstruse critic might blame an occasional frequency of compound phrases or a too quaint metaphor, but we only praise a pure heart, a noble soul, and the true fire of poetic genius. We would not be understood in this as questioning Lowell's power as an artist. For our own parts, we do not object to those "compound words and imported phrases," as some critic designates the Germanisms of Lowell and others. We are glad to see them coming more and more into use every day; they are strong, forcible, and beautiful modes of expression, and we thank Carlyle for having made them household words to us. Our language is a purely derivative one at best, and we are glad to be able to add the earnestness and force of these Germanisms to its former beauty and capacity. Lowell has, however, of later years conformed in some degree to the popular taste in regard to these things, and his recent poems are "unblemished" (?) by this "false taste."(?) If he was led to eschew this style of composition, because of a popular prejudice against it, we are sorry for it; for we feel that the poet should sit too far above the wranglings of the schools to feel their earthly influence. We should love to verify the truth of what we have been saying about this great master, and about his peculiar school of poetry, and we know not how better to do it, than by quoting an ode written by him on this subject in 1841. We regret that we cannot quote it entire, but our limits will not allow us to do so. We would, however, advise all our readers to see that they seek it, and read for themselves. It will be found in the last edition of his poems, published at Cambridge, in the year 1844. He singeth simply thus:

In the old days of awe and keen-eyed wonder,
The poet's song with blood-warm truth was rife;
He saw the mysteries which circle under
The outward shell and skip of daily life.
Nothing to him were fleeting time and fashion,
His soul was led by the eternal law;
There was in him no hope of fame, no passion,
But with calm, godlike eyes, he only saw.
He did not sigh o'er heroes dead and buried,
Chief mourner at the Golden Age's hearse,
Nor deem that souls whom Charon grim had ferried
Alone were fitting themes of epic verse:
He could but believe the promise of to-morrow,
And feel the wondrous meaning of to-day;
He had a deeper faith in holy sorrow
Than the world's seeming loss could take away.
To know the heart of all things was his duty,
All things did sing to him to make him wise,
And with a sorrowful and conquering beauty,
The soul of all looked grandly from his eyes.
He gazed on all within him and without him,
He watched the flowing of Time's steady tide,
And shapes of glory floated all about him
And whispered to him, and he prophesied.
Than all men he more fearless was and freer,
And all his brethren cried with one accord—
"Behold the holy man! Behold the Seer!
Him who hath spoken with the unseen Lord!"

And so he goeth on, telling of all the mighty things the poet *was*, and then swelling with high disdain, and wreathing his honeyed lip in the scornful smile that only greatness can wear, he sayeth what the poet *is*—

But now the poet is an empty rhymer,
Who lies with idle elbow on the grass,
And fits his singing like a cunning timer,
To all men's prides and fancies as they pass.

And then presently with a sudden burst of enthusiastic inspiration, raising up his hands to heaven, and the fire kindling in his eye and the soul glowing in his face, he crieth out—

Oh, thou who moanest lost with sea-like longings,
Who dimly hearest voices call on thee,
Whose soul is overfilled with mighty throngings
Of love, and fear, and glorious agony,
Thou of the toil-strong hands and iron sinews
And soul by mother Earth with freedom fed,
In whom the hero spirit yet continues,
The old free nature is not chained or dead,
Arouse! let thy soul break in music-thunder,
Let loose the ocean that is in thee pent,
Pour forth thy hope, thy fear, thy love, thy wonder,
And tell the age what all its signs have meant.
Where'er thy wildered crowd of brethren jostles,
Where'er there lingers but a shade of wrong,
There still is need of martyrs and apostles,
There still are texts for never-dying song:
Sit thou enthroned where the poet's mountain
Above the thunder lifts its silent peak,
And roll thy songs down like a gathering fountain,
That all may drink and find the rest they seek.
Sing! there shall silence grow in earth and heaven,
A silence of deep awe and wondering;
For, listening gladly, bend the angels even,
To hear a mortal like an angel sing.

And then with aphoristic force and real earnestness he speaketh a phrase meant to live in the pupil's memory—

Properties our silken bards environ;
He who would be the tongue of this wide land
Must string his harp with chords of sturdy iron,
And strike it with a toil-embrowned hand.

And now he goeth on to describe what he must be who shall lead and tower in the van of all Poetdom, and concludeth as thus—

This, this is he for whom the world is waiting
To sing the beatings of its mighty heart,
Too long hath it been patient with the grating
Of scrannel-pipes, and heard it misnamed art.

We should love to quote on, but our limits forbid. We must, however, be borne with if we make one more extract, which seems appropriate to this occasion, although it is from another poem. The master sayeth—

It may be glorious to write
Thought that shall glad the two or three
High souls, like those far stars that come in sight
Once in century;
But better far it is to speak
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men;
To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.
He who doth this in verse or prose
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.

At another time we will prosecute this review still farther; it is indeed a labour of love to us, and we would that every one of our readers should know and love this great, good man as do we.

From Blackwood's Magazine.

THE DIVINING ROD.

The history of my researches is simply this:—Some twenty years ago, a gentleman who, from his position in society, could have no object to gain by deception, showed to me, for my amusement, the movements of the divining rod. He attributed the motion to the influence of a current of water, which I thought no unlikely supposition. But my attention was rather engaged with the action produced by the influence, let that be what it might. My informant assured me he had met with many others, through whom similar effects were manifested. When I was returned home, and had opportunities of making trials under favourable circumstances, I found that I possessed the same endowment myself. Since then I have induced many to make the experiment: and I have found a fourth, or at all events a fifth of the number, capable of setting the divining rod in motion at the very first attempt. Since that time, during these twenty years, I have often tried my hand, but for amusement only, and desultorily and without any idea of making the thing an object of scientific investigation. But at length, in the year 1822, being in the country, and removed from my ordinary pursuits, the subject again came across me, and I then determined to ascertain the cause of these phenomena. Accordingly, I commenced a long series of experiments, from fifteen hundred to eighteen hundred in number, which occupied me nearly fifteen months. The results of above twelve hundred were noted down at the time of their performance.

The scene of the Count's operations was in the valley of the Loire, five leagues from the Vendome, in the park of the Chateau de Ranac. The surface of ground which gave the desired results was from seventy to eighty feet in breadth. But there was another spot equally efficient near the Count's ordinary residence at Emerillon, near Clery, four leagues southwest of Orleans, ten leagues south of the Loire, at the commencement of the plains of Sologne. The surface was from north to south, and was about of the same breadth with the other. These *exciting tracts* form, in general, bands or zones of undertermined, and often very great length. Their breadth is very variable. Some are only three or four feet across, while others are one hundred paces. These tracts are sometimes sinuous and sometimes ramify. To the most susceptible they are broader than to those who are less so.

The Count then describes what happens when a competent person, armed with a hazel fork, walks over these *exciting* districts.

When two or three steps have been made upon the exciting tract of ground, the fork (which I have already said is to be held horizontally with its central angle forward) begins gently to ascend; it gradually attains a vertical position—sometimes it passes beyond that, and lowering itself with its point towards the chest of the operator, it becomes again horizontal. If the motion continue, the rod, descending, becomes vertical with the angle downwards. Finally, the rod may again ascend and reassume its first horizontal position, having thus completed a revolution; and so it goes on as long as the operator walks over the exciting surface of ground.

It is to be understood that the operator does not grasp the handles of the fork so tightly but that they may turn in his hands. If, indeed, he tries to prevent this, and the fork is only of hazel twig, the rotatory force is so strong as to twist it at the handles, and crack the bark, and finally fracture the wood itself.

* * * * * *

Then you are to imagine that a current of electricity, or of something like it, may use your legs as conductors, as you walk over the soil from which it emanates, the circuit which it seeks being completed through your arms and the divining rod.

Nothing, then, would be more likely, upon analogy,—the extreme part of the current traversing a *cursed* and movable conductor,—than that the latter should be attracted or repelled, or both alternately, by or from the soil below, or by your person, or both.

And see, what would render such an explanation plausible? Why, the cessation of the rotatory motion of the divining fork, on the operator simultaneously holding in his hands a *straight* rod of the same substance,—that is, conjointly with the other,—offering a shorter road to the journeying fluid, and so superseding the movable one. Well, the Count de Tristan did this, and the result was conformable to the hypothesis. When he walked over the exciting soil, with two rods held in his two hands, the one a hazel fork, the other a straight hazel twig, no motion whatever manifested itself in the former.

* * * * * * *

Although, in general, the divining rod behaves with great gravity and consistency, and looks contemplatively upward, when it comes upon grounds that move it, and then twirls respectably round, as you might twirl your thumbs in a tranquil continuity of rotation, yet there are some—a small proportion only—in whose hands it gibs at starting, and with whom it delights to go in the opposite direction. I say "delights" considerably; for it has a voice in the matter. So that a divining rod that has been used for some little time to go the wrong way, requires further time before it will go round right again.

The Count de Tristan found out the key to this anomaly.

He had discovered that a thick cover of silk upon the handles of the divining fork, like Mr. Fairholm's coating of sealing-wax, entirely arrested its motion. Then he tried thinner covers, and found they only lowered, as it were, and lessened it. The thin layer of silk was only an imperfect impediment to the transmission of the influence. Then he tried the effect of covering one handle only of the divining rod with a thin layer of silk stuff. He so covered the right handle, and then the enigma above proposed was explained. The divining fork, which hitherto had gone the usual way with him, commencing by ascending now, when set in motion, descended, and continued to perform an inverse rotation.

I think this is the place for mentioning, that when the Count walked over the exciting soil, rod in hand, but trailing likewise, from each hand, a branch of the same plant, (which therefore touched the ground with one end, and with the other touched, in his hand, the magic fork,) the latter had lost its virtue. There is no motion when the ends of the divining rod are in direct communication with the soil. The intervention of the human body is necessary for our result.

Then we are at liberty to suppose that the two sides of our frame have some fine difference of quality: that there is in general a sort of preponderance upon the right side; that in general, in reference to the divining rod, there is a superior vigour of transmission in the right side; that *this difference*, whatever it may be, of kind or degree, determines a current, causes motion, in the unknown fluid, which, in a simple arched conductor, with its ends upon the soil, remains in equilibrium. To explain the result of the last experiment I have cited of the Count de Tristan, no difference in quality in the two sides of the body need be assumed. Difference in conducting power alone will do. Then it might be said, that by covering the right handle of the divining rod, he checked the current rushing through the right side of the frame, and so gave predominance to the left current. One cannot help conjecturally anticipating, by the way, that with left-handed diviners, the divining rod will be found habitually to move the wrong way.

But it will not do *now*, to let this indication of a curious physiological element pass slurred over and unheeded,—this evidence so singularly furnished by the Count de Tristan's experiments, of a positive difference between the right and left arms of the frame, as if our bodies were the subjects of a transverse polarity. I expect it is too late to pass over now any such facts, the very genuineness of which derives confirmation, from their pointing to a conclusion so new too, and unexpected by their observer, yet recently made certain through an entirely different order of phenomena, observed by one clearly not cognizant of the Count de Tristan's researches.

I allude to the investigations of the Baron Freyherr von Reichenbach, published in Wöhler and Liebig's "Annals of Chemistry," and already translated for the benefit of the English reader, and familiar to the reading public.

From Blackwood's Magazine.

THE DEATH HOUR OF JEAN PAUL RICHTER.

* * * * * *

Noon had arrived. Richter, thinking it was night, said: "It is *time to go to rest!*" and wished to retire. He was wheeled into his sleeping apartment, and all was arranged as if for repose; a small glass near his bed, with a glass of water, and his two watches, a common one and a repeater. His wife now brought him a wreath of flowers that a lady had sent him, for every one wished to add some charm to his last days. As he touched them carefully, for he could neither see nor smell them, he seemed to rejoice in the images of the flowers in his mind, for he said repeatedly to Caroline—"My beautiful flowers, my lovely flowers!"

Although his friends sat around his bed, as he imagined it was night, they conversed no longer; he arranged his arms as if preparing for repose, which was to be to him the repose of death, and soon sank into a tranquil sleep.

Deep silence pervaded the apartment. Caroline sat at the head of the bed, with her eyes immovably fixed on the face of her beloved husband. Otto had retired, and the nephew sat with Plato's *Phaedon* in his hand, open at the death of Socrates. At that moment a tall and beautiful form entered the chamber; and at the foot of the bed, with his hands raised to heaven, and deeply moved, he repeated aloud the Mosaic faith. It was Emanuel, and, next to Otto, the most beloved of Richter's friends.

About six o'clock the physician entered. Richter yet appeared to sleep; his features became every moment holier, his brow more heavenly, but it was cold as marble to the touch; and as the tears of the wife fell upon it, he remained immovable. At length his respiration became less regular, but his features, always calm, more heavenly. A slight convulsion passed over the face; the physician cried out—"That is death!" and all was quiet. The spirit had departed!

All sank, praying, upon their knees. This moment, that raised them above the earth with the departed spirit, admitted of no tears!

Thus Richter went from the earth, great and holy as a poet, great and holier as a man!

* * * * *

From the People's Newspaper.

THE PREMEDITATED MURDER IN THE OLD BAILEY.

There is a woman now in Newgate, waiting, under peculiar circumstances, to be strangled to death. We mean Mary Anne Hunt, convicted at the last sessions, of murdering a grey-headed old woman with whom she lodged, and whose offence was a repeated application for the rent due to her. A very barbarous and cold-blooded murder. Let us at once disclaim any sympathy for the criminal; we have none. We regard her with thorough detestation. According to the custom ordinarily adopted in cases where individuals are sentenced to be strangled, the black deed should have been executed on Monday morning last. But it cannot take place for four or five months longer. The condemned wretch is about to become a mother. The unborn infant must not be slaughtered with its parent. The erection of the human shambles, is, in consequence, delayed until the hour of parturition has been succeeded by that of convalescence. *Then*, the mother will be forcibly separated from her infant—the infant which she has fondled and suckled. She will arise from the bed in which she has felt the pangs and joys of maternity, not to return thanks to God for her safe delivery, as is the custom amongst women, but to be strangled to death in the sight of assembled thousands and of the open day.

We are a moral, humane, religious people. We are not barbarous—we are civilized—we boast of our civilization. God forgive us the lie. In the womb of this woman, infant life is slowly quickening, and we intend to kill her when she has become a mother. By the stroke of swift death she killed *her* victim, but we must kill her, in return, by a death of five months' duration.

For, during that period, will she not die daily?—Think of it—how, within those stone walls of Newgate, she sees at this moment, the erected scaffold, feels her arms pinioned, and knows, by anticipation, the sensation of the noose dangling around her neck before the bolt is shot. At this moment, and at all moments. We repeat that the old woman, Stowell, died almost unconsciously. But we must glut over the agonies of *our* victim for the space of five revolving moons. And this is *blood for blood*. This is English justice. If such mockery of justice be persisted in, the sooner England, as a nation, reaches its end, the better for humanity.

Will the brave English people allow such a murder to be perpetrated? If God shall preserve her life through the dangerous trial of child-birth, will it not be a sign that the termination of that life awaits His sentence, and not the sentence or decision of any earthly power whatever?

Christian Truth.—What do divines understand by Christian truth? The answer at first appears obvious. "Christian truth (it will be said) is what Christ and his apostles knew and taught concerning salvation under the Gospel." Thus far we find no difficulty: but, let me ask again, where does this exist as an object external to our minds? The answer appears no less obvious than the former: "In the Bible." Still I must ask, is the material Bible the Christian truth about which Christians dispute? "No (it will be readily said), not the material Bible, but the sense of the Bible." Now, I beg to know, is the sense of the Bible, an object external to our mind? Does any sense of the Bible, accessible to man, exist anywhere but in the mind of each man who receives it from the words he reads? The Divine Mind certainly knows in what sense those words were used; but as we cannot compare our mental impressions with that model and original of all truth, it is clear that by the sense of the Bible we must mean our own sense of its meaning. When, therefore, any man declares his intention to defend Christian truth, he only expresses his determination to defend his own notions, as produced by the words of the Bible. No other Christian truth exists for us in our present state.—*Joseph B. White.*

Gleanings from Foreign Publications.

The Camel and the Needle's Eye.—Lord Nugent, in his recent publication, "Lands, Classical and Sacred," has given an application of the words which at once proves the fitness of the expression for the subject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of the needle," in other words, the small side of the gate. He conceives this to be a common expression, and explanatory of our Saviour's words, for he adds, the sumpter camel cannot pass through unless with great difficulty, and stripped of his load, his trappings, and his merchandise.—*Universe.*

Barefaced Recognition of White Slavery.—We have heard much of "White Slaves" in the manufacturing districts, but we had no notion that the trade in white slaves was carried on in Lancashire, with as little concealment as in Brazil or South Carolina. We have been much shocked by the following paragraph in last week's market accounts, under the head of—

"*Cotton Manufactures.*—Grey Domestics, of stout make, have been in request for the Persian and Arabian markets, but the demand from those sources having subsided, sales are now more difficult to be made."

There is something infinitely cruel in this cool announcement of the sale of "grey domestics"—men who have grown old in the service of their heartless masters, and who, in their old age, are flung on the Persian and Arabian markets, to become, no doubt, the victims of Infidel cruelty and harsh usage. We recommend Exeter Hall to look to this barbarous practice.—*Punch.*

Locomotion in Plants.—Amongst the numerous phenomena of plants, none is more striking than the movements which sometimes takes place in their parts of fructification, for the dispersion of the farina. "The Grass of Parnassus, a very interesting little British plant, has attracted great attention by its elaborate and beautiful nectaries, which are crowned with a semicircular row of little pellucid globules, generally thirteen in number on each scale. And it is also remarkable from the singularity above alluded to. When the flower begins to open, the anthers are discovered close to the sides of the germen, but on the first morning of the expansion of its petals, one of the stamens will move from its apparent repose, and becoming elongated, will present its anther over the stigma or summit of the incipient seed vessel. In this situation its farina will be discharged, and it will then recede from the centre of the flower and fall back nearly to the petals. Thus, one stamen having performed its destined office, a second will be observed to advance in like manner; as also will each of the others in succession, till the farina of all has been discharged, and the fructification of the seed thereby completed."—(*Gardeners' Edition of the Botanic Garden, January*, 1847.)

Funeral of A. H. Everett.—On the 29th June, died, at Canton, Hon. A. H. Everett, Commissioner from the United States to China. The funeral solemnities took place at 3 o'clock, P. M. the following day, attended by nearly the entire foreign community. Rev. P. Parker officiated on the occasion. After the reading of an appropriate portion of Scripture and prayer, the remains were conveyed to the place of interment, Dane's Island, Whampoa, by the steamer Corsair, accompanied by most of the American and several of the English community, and officers belonging to H. M. steamer Pluto, Captain Airey having, with kind consideration, provided seamen from that vessel to convey the body to the grave. At Whampoa the procession was joined by a detachment of armed men, sent by the French Commodore Lapierre, under the direction of Commandant M. Livere (to escort it, and render military honours to the remains of the deceased) and by a train of boats from the English, American, and other vessels. The flags at half mast, and minute-guns from the French frigate LaGloire, the flag-ship of Commodore Lapierre, conspired to mark the interest and solemnity of the occasion.

The Child Goethe a Smasher.—We children were brought in contact with our neighbours, of whom three brothers, named Ochenstein, the surviving sons of a deceased chief justice, living on the other side of the way, won my love, and occupied and diverted themselves with me in many ways.—Our families liked to tell of all sorts of waggeries to which I was enticed by these otherwise grave and solitary men. Let one of these pranks suffice for all. A crockery fair had just been held, from which not only our kitchen had been supplied with wares for a long time to come, but a great deal of small gear had been purchased as playthings for us children. One beautiful afternoon, when everything was quiet about the house, I whiled away the time with my pots and dishes in the frame, and finding that nothing more was to be got out of them, hurled one of them into the street, vastly tickled to hear the clatter it made in breaking. The Von Ochensteins, who saw me relishing the sport till I clapped my hands with delight, cried out "Another." I did not withhold a kettle, and as they made no end to their calls for more, in a little while the whole collection, platters, pipkins, mugs and all, were dashed to pieces on the pavement. My neighbours continued to express their approbation, and I was highly delighted to give them pleasure. But my stock was exhausted, and still they shouted "More." I ran, therefore, straight to the kitchen, and brought the earthenware, which produced a still livelier spectacle in breaking, and I thus kept running back and forth, fetching one vessel after another as I could reach it from where they stood in rows on the dresser. But as that did not satisfy my audience, I devoted all the ware that I could drag out to similar destruction. It was too late when some one appeared to hinder and save. The mischief was done, and in place of a large amount of crockery, there was only a ludicrous history of its loss, in which my roguish accomplices took special delight to the end of their days.—*Goethe's Autobiography.*

A grandson of Wesley, the great founder of Methodism, has been appointed by Queen Victoria, one of her chaplains in ordinary.

To Extract a Glass Stopper.—It frequently happens that the glass stoppers of vials filled with scents and chemical preparations become fixed so tightly that they cannot be removed by force without the risk of breaking the vessel. The following is a very simple and efficacious method of unstopping them, which is brought into notice by an intelligent writer in a German publication. Take a large strip of woollen cloth, pass it once round the neck of the bottle, attach one end of this band to some fixed object, hold the other, and then see-saw the bottle along it. The friction will soon heat the neck of the bottle, and, with the heat, the neck will expand sufficiently to allow of the stopper being extracted.

Refuge for Female Criminals.—We are informed by the *Literary Gazette* that "Miss Coutts has determined to prepare a domicil at Shepherd's Bush under judicious and merciful regulations, capable of maintaining a considerable number of discharged female prisoners, who have been condemned for offences, punished, and then thrown upon the world characterless, tainted, abandoned, and helpless. To these the gates of reformation will be opened.—They will be instructed in the consoling and upholding value of morals and religion. They will be taught the means of industry, whereby they can earn their bread. They will be rescued from the necessity of guilt; and if not doomed to ruin by evil dispositions which cannot be changed, they will be restored, repentant and virtuous members, to society, instead of being outcasts and curses to that and to themselves." Mr. Chesterton, the experienced and worthy Governor of Cold-bath-fields, is, we are told, superintending the preparations of The Refuge.

The Temescal.—When the temescal, or hot-air bath, is about to be used, a large wood fire is heaped up close to the door, and as soon as the fire has emitted nearly all its smoke, and nothing remains but a large body of burning embers, you enter it, and either sit down or stand up, as you please.—From the heated air and closeness inside, the most copious perspiration ensues, which being kept up as long as possible for a man to bear this, as it were, oven, is considered by the Indians, and indeed many enlightened residents in California, to be a certain cure for at least rheumatism.

It is also used as a refresher, after great fatigue, by the Indians, but in these instances their plan is different from that pursued by foreigners; they will go into the temescal, remain longer, and bear more heat than any white man could, and after coming out, fairly dripping with perspiration, will rush down to the river, swim about for a few minutes, come in, and put on their clothing again; this sudden emersion of the heated body in the cold stream, few white men could bear with impunity; but the Indians are accustomed to it from boyhood, and the application of the temescal, in their own way, seems to have a very refreshing effect upon them.—*Colter's Adventures in South America.*

LEBANON SPRINGS WATER-CURE ESTABLISHMENT.

This is one of the oldest Establishments in this country; and, in view of all the facilities here afforded for the practice of Water-Cure, the abundance and variety of water, the picturesque scenery, the pure and exhilarating mountain air, its central situation—so near to the great thoroughfares which connect East and West, North and South—the Establishment will, doubtless, continue to receive its due share of patronage. It has now extensive accommodations. At the central house, the various Baths, as Plunge, Shower, Douche, Hose, Fountain, Vapor, Eye, and Ear, cold or warm, are so constructed as to be comfortable, inviting, and easy of access by invalids, at all times. The rooms are so warmed as to render them perfectly comfortable, even in the coldest weather; and for winter treatment, the water from the celebrated Warm spring is much used. For such as can go abroad in summer, a bathing house has been built in the beautiful glen, thirty rods distant from the Infirmary, adapted to the entire treatment, with an ever flowing and living Plunge and Douche Bath: the latter descending, perpendicularly, thirty feet, the column two inches in diameter, and white with motion.

At the principal Cold spring, half a mile distant, a large Bathing-house is built, adapted to summer treatment. The water at this spring is at a temperature of 46° in midsummer. Another Cold spring, at a temperature of 50°, has been improved.

For Winter, as well as Summer treatment, this location offers every desirable facility. The Warm spring throws out sixteen barrels of water per minute, the temperature of which never varies from 72° in coldest weather. The stream courses its way